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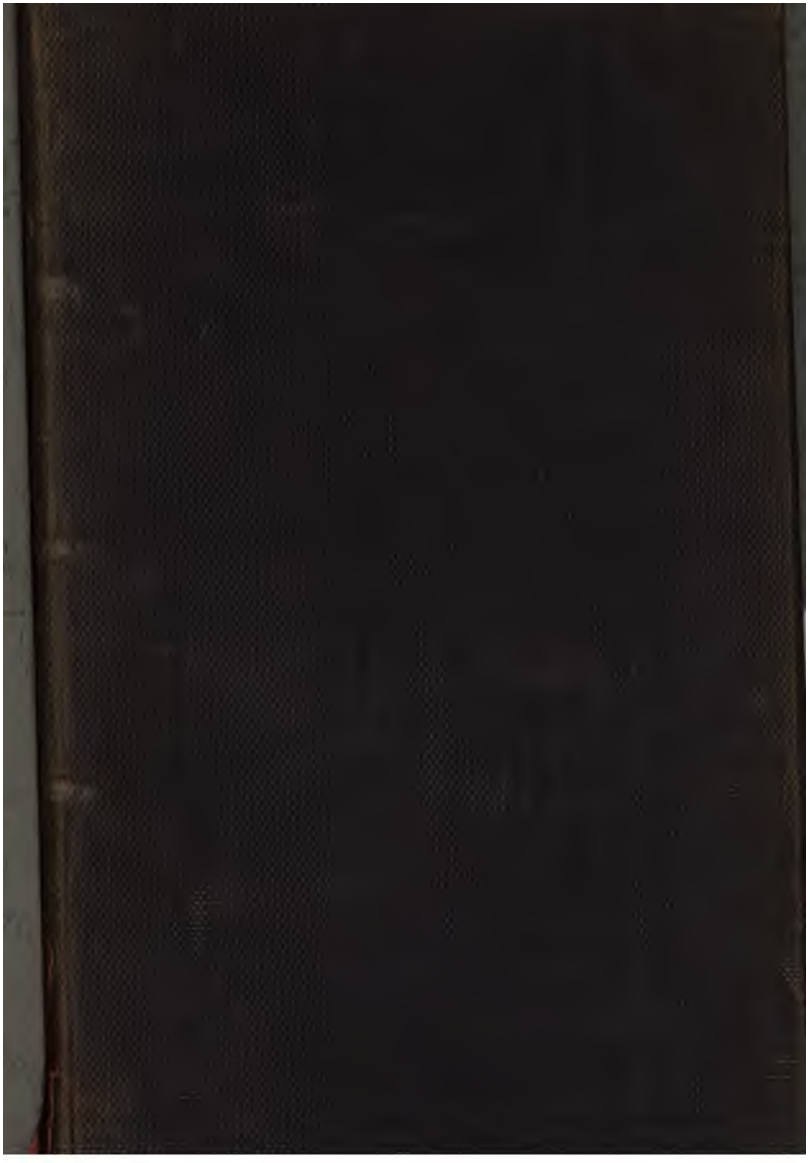

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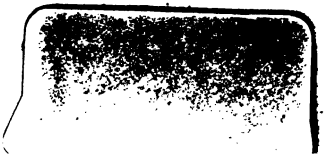

OF THE

LIFE

OF the REVEREND, LEARNED and PIOUS

Mr. *THOMAS HALYBURTON*,

Profeſſor of Divinity in the Univerſity of St. Andrews.

In FOUR PARTS.

Whereof THREE were drawn up by himſelf, the FOURTH collected by his Friends from his private Papers, and his dying Lips.

THE EIGHT EDITION.

With a large recommendatory Epiſtle by *I. Watts*.

Pſalm lxvi. 16. *Come and hear, all ye that fear God and I will declare what he hath done for my Soul.*

Pſalm. xxxvii. 37. *Mark the perfect man, and behold the upright for the end of that man is peace.*

Pſalm. cxii. 6.—*The righteous ſhall be in everlaſting remembrance.*

GLASGOW:

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M, DCC, LVI.

old ſerpent to keep the ſoul from God and his Chriſt; and all the counter workings of ſovereign grace which in the end appears victorious. You ſee here the ſelf-flattery and many deceits whereby ſinners raiſe a good eſteem of themſelves, and build up their vain confidence in oppoſition to the holineſs of the law and the grace of the goſpel; and here Chriſtians may learn much of the holy ſkill that is needful to maintain a conſtant and glorious war with ſin by the ſtrength that is in Chriſt, and they may read the triumph of a dying conqueror.

Now though every Chriſtian hath ſome inward ſenſe of divine things yet every one has not ſo rich a variety of experiences; and among thoſe that have, few are ſo watchful as to take a due account of them; few ſo wiſe as to judge aright concerning them; and few ſo faithful and bold as to conſign theſe things to writing for the uſe of others. Men that are fit to publiſh their obſervations of this kind generally imagine, that humility requires to bury them in ſilence and darkneſs. But the author and ſubject of this narrative was a man of great piety, bright natural parts, ſtudious learning and uncommon penetration and judgment, as ſufficiently appears in his other writtings; yet there is ſuch a vein of humility and honeſty that runs through every page that you may ſee the ſecret workings of his thoughts through his holy language. His ſins as well as his graces lie open to ſight, the labours of his ſoul appear to the eye, and the pious reader will find himſelf at once delighted and improved. So the curious operations of bees are ſeen through a hive of glaſs, and the ſpectator is at once entertained with inſtruction and pleaſing wonder.

II. Another thing that gave me an eſteem of this *work was the account* that is given of an evangelical *converſion, after the* author had been long ſtruggling with

with ſharp convictions of conſcience and labouring long under ſharp agonies and terrors: He had been fighting with guilt and corrupt nature to attain holineſs, pardon and peace, by all the methods that the reaſon of man would naturally ſuggeſt, and by the doctrines and duties of the goſpel itſelf uſed in a more legal way and manner; and found his labours repeated and vain, and his work ſtill to begin. Here he deſcribes at large the utter inſufficiency of all convictions and awakening words and providences, all tears and repentances, all religious duties of worſhip public and private, all vows and promiſes, covenants and bounds with which he bond his ſoul to God; and how ſin prevail'd and triumph'd over them all when they were practiſed only in a legal manner, as a mere taſk of conſcience, and without the delightful taſte of the grace of the goſpel. All theſe left him ſtill under guilt, under the power of ſin, and in outmoſt confuſion near to deſpair, till it pleaſed God to open his eyes to behold the mercy and comfort of the goſpel as the way to holineſs and peace; till divine grace brought him as a dying ſinner, empty of all good and helpleſs, to the full ſalvation that is in Chriſt, and ſweetly conſtrained him to receive peace and holineſs together; till he learn'd the way of ſanctification by faith and hope in a pardoning God, a God reconciling ſinners to himſelf through *Jeſus* the redeemer. This overwhelm'd his ſoul at once with deep humility and repentance, with wonder and holy joy, with hope and love, and conſtrained him to pleaſant obedience. This renew'd his nature, this wrought in him all the powers and principles of Chriſtian holineſs, and raiſed and ſupported them in a glorious degree.

Now though I dare not confine the workings of the *bleſſed ſpirit, who is infinitely free and various in his operations, and he hath carried ſome thouſands to ſalvation in a more legal way, and doth daily form his divine workings in many ſouls to their*

degrees of light and evangelical knowlege, as well as to their natural tempers and their temptations; yet it is my judgment that ſuch a converſion of ſinners as this author experienced, is always more frequent where the goſpel obtains in its pureſt light and its divineſt glory, and ſeems to be more akin to the ſpirit of Chriſtianity.

III. The laſt thing that I ſhall mention that I remark in this work is, the full confirmation that is given to our holy religion, and to this noble method of divine grace, not only in the moſt watchful and holy life, but alſo in the moſt joyful and glorious death of this good man. Death takes off every poſſible diſguiſe, and makes us think and ſpeak ſincerely; and yet you ſee him ſtill the ſame. Here we find reaſon and learning giving their teſtimony to the goſpel and to the power of godlineſs, with a living pen and with dying lips.

Tho' this book may be of great uſe to all that will read it with an humble and ſerious temper, yet the perſons to whom I would chiefly recommend it, are theſe, *viz.*

Firſt, To my younger brethren in the miniſtry: perhaps they may learn from theſe papers, the way of ſuiting their diſcourſes in public and in private, with a more happy turn for the relief and ſalvation of ſouls. I am perſwaded if we all conſulted the workings of the ſpirit of God on the hearts of Chriſtians, and the various devices of corrupt nature, and the wiles of *Satan,* as they appear in ſuch memoirs as theſe, we ſhould learn better how to deal with the *conſciences of men* in order to their ſanctification and *comfort, and put* the doctrines of the goſpel to their *proper uſe: We* ſhould all preach the abounding *ace of Chriſt, in* order to lead ſinners to delight in *law of God,* and more effectually direct and draw

draw them to the practice of that *faith that works by love.*

Next, I would recommend it also to those persons that are awakened to a sense of their sin and danger, and seeking the way of salvation, that they may not run into mistaken methods, nor follow the false and flattering dictates of a mere natural conscience, lest with their bibles in their hands, and the gospel on their lips, they seek righteousness and peace *as it were by the works of the law.* Here they will find that hope is the surest and kindest spring of holiness, and that there is no solid and lasting peace but what is built on the clear discoveries of forgiving grace; and that faith only can purify the heart.

I would recommend it in the *third* place, to poor melancholly souls, who walk watchfully and mournfully before God in every duty, and labour in religion, and travel on in heaviness all their days: They dare not indulge their hopes, nor scarce admit any degrees of comfort because their holiness is so imperfect. Let them learn from this example to try whether they would not sooner arrive at great degrees of sanctification, by going farther out of themselves to fetch their comforts, and by letting their hope live on the freest and richest promises of the covenant of grace, wherein repentance and holiness are promised as well as pardon and happiness. Let them try whether an humble trust in *Christ* as their righteousness and their strength together, would not fill them with powerful constraints of love, and lead them to a sweet delight in every duty? and thus that good word would be fulfilled unto them, *the joy of the Lord* shall be *your strength,* Nehemiah viii. 10.

I would commend it also to those Christians that *have begun* to walk with God chearfully in the wa

of his goſpel grace. Here they may be aſſured that all the glorious grace of the goſpel will by no means excuſe them from daily labour and care and watchfulneſs, from conſtant and earneſt prayer and univerſal diligence in all the duties of godlineſs. For if theſe be omitted ſin will prevail, and *Satan* gain many advantages to bring them back to guilt and bondage again. Sin prevailing will ſpread a temporary darkneſs and death over all the vigour and beauty of their religion; but when they are fallen into ſuch degrees of back-ſliding and decay, they may learn here, that the only way of their recovery is by faith and hope in the goſpel, by truſting as undone ſinners in an all-ſufficient Saviour; and that their only ſecurity all along the road to heaven is by joining diligence and dependance together.

I will not recommend his book to the nice and critical part of the world that have no taſte of inward religion, and reliſh nothing but what is polite and modiſh: yet I would attempt an *apology* for a few things in it that may perhaps diſguſt ſome better readers, and prevent their own advantage.

Some will ſay, *the author ſeems to indulge enthuſiaſm, and talks myſtically in ſome pages of his narrative.* But let it be remembred, that men of great piety, whoſe ſouls are moulded into a temper of religion, behold the truths of the goſpel in a glorious and tranſcendent degree of divine light; they live under warm impreſſions of their truths, and feel the ſweet influence of them on all the powers of nature: This makes them ſpeak even of the moſt rational things of religion ſometimes in the language of an inward ſenſation, of which divine reliſh and ſavour perſons of lower degrees of piety feel but *little, and the irreligious* man knows nothing at all.

This

This ſame language of divine experience may be obſerved in the writings of ſeveral great and holy men of *Scotland*, who have been favoured with rare and peculiar viſits from heaven, and have maintained a humble intimacy with God, and upon this account their names ſurvive, as their faireſt honours and ornaments of their country.

In moſt other parts of this book the author maintains the reaſonableneſs of the way of ſalvation by the goſpel, and of the conduct of the holy ſpirit in the converſion of men; ſee particularly *page* 49. tho' now and then in his way of ſpeaking he indulges a little to this inward and divine ſenſation. But that he was a man of uncommon turns of thought, clear judgment and ſtrong reaſoning, is abundantly evident to any one that will read his diſcourſe againſt the *Deiſts*, where he proves by ſome unanſwerable arguments, the utter inſufficiency of the *Deiſts* religion for the ſalvation of men, and beats them fairly at their own weapons. I wiſh that treatiſe was publiſh'd ſingle by itſelf.

Another will object, *that he multiplies particulars beyond all neceſſity*. I intreat the *Engliſh* reader to forgive this fault, for I believe it is partly the cuſtom of the country, and faſhion even of the learned in his native land. Let it be noted alſo that the greateſt part of the figures here only denote the number of the paragraphs: And if ſome of the longer paragraphs are divided by figures as well as by *colons* and *periods*, it ought to be pardoned as much as the idiotiſms of his language, which can give no manner of juſt offence to a wiſe and judicious reader. Omit the figures in reading, and the ſenſe is good, and the objection vaniſhes.

I have this to add further in his behalf, that the faſhi

fashion of our age in *South-Britain*, to write essays and discourses of all kinds without distinguishing any heads or particulars, is every whit as faulty, and as much to be censur'd. This concealment of all method, even in some excellent treatises, renders the sense more obscure to the apprehension of common readers, and much more difficult to the memory both of the vulgar and the learned. We have got such an extreme aversion to the way of writing used by our fathers, that because they run their heads up to *nineteenthly*, and *six-and-twentiethly*, we are ashamed in our day to say *secondly* or *thirdly*. Against this humour of our age I would bear my testimony, even in a preface, and say,

In the *third place*, it will be objected, *that he is a great deal too large in some parts of the narrative and is ready to repeat the same things*. But when an observing Christian hath endured such repeated conflicts, and obtain'd laborious victories, and passed many years in such various exercises of soul, he finds it impossible in a few pages, to tell you a tenth part of what he hath passed through: This he himself excuses, *page* 56. and you may learn hence, that no Christian in this life is entirely safe even from those temptations that have been once powerfully overcome.

I shall be told by some persons, *that there are many scriptures brought into this history not much to the purpose*. But forgive a Christian this practice, who loves to talk in the language of his God, where he can but imagine the words may be accommodated to his sense: and if he hath multiplied quotations in some places without apparent necessity, yet in several of them it must be owned the allusions are very beautiful.

In the last place it will be said, *there are some things too private and personal*, and some things that seem

too

too mean and of too little moment to trouble the world with. I reply, there's little of this to be found in what he wrote himſelf for the view of others; but our friends after our deceaſe are ready, from an acceſs of affection, to ſhow many of our leſſer affairs to the public, fondly imagining they will be acceptable to the world, becauſe their own delightful memory of their friend makes it reliſh ſo well to themſelves. After all, I cannot ſay but a judicious abſtract of this book would render it more uſeful to the reader, and more ſecure from every exception.

May the bleſſed ſpirit, who formed the ſoul of this author to the divine model of his goſpel, form the heart of every reader by the ſame perfect rule, and raiſe them to equal or to higher degrees of faith and holineſs; that they may be living witneſſes and honours to the name of *Chriſt*; and let them join with me to adore my God and Saviour, who, though he hath ſecluded me from ſervice in his houſe, by long ſickneſs, yet he honours me to ſtand as a figure on his high-way, to direct travellers in the road; and while he reſtrains my tongue from its delightful work, he is pleaſed to uſe me as a ſilent finger to point to the footſteps of a faithful ſhepherd, and by them to guide the flock in their way to heaven.

Theobalds in Hartfort-ſhire May 1, 1718.

I. Watts.

TO

THE PREFACE TO THE READER.

OF all biography, the lives of eminent ſaints are, beyond all controverſie, the moſt edifying and uſeful, being, in ſome meaſure, a tranſumpt of the holineſs of God his word. Their laudible and amiable example it ſuch a ſecret and powerful efficacy to make ons on fellow-chriſtians yea on all generous ith whom there is any remains of ice, that it has oft provok'd them *and good works* and by a pious on to tread their ſteps to glorifie d mend their pace heaven-ward. Heb. x. 24, Matth v. 16. 1 Pet. ii, 12. iii. 1.

out the holy and exemplary lives of the vot- religion, the goſpel of Chriſt uſually is ſo far ining ground, that it daily loſes the room it he world; of which the preſent melancholy the reformed churches is too plain a docu- I am perſwaded that next to the great out- of the *ſpirit from on high*, Iſa. xxxii. 15. id and admirable ſucceſs of the glorious goſ- s greatly owing to the holy lives of its profeſ- ecially their ſhining in the peculiar and diſt- ing duties of Chriſtianity, and their cheerful *aunted boldneſs* in ſuffering for Chriſt. There's *in our day the goſpel* is ſo viſibly deſtitute of

ab

great advantage to commend the chriſtian religion to the conſciences of all, both friends and foes; we hope the printing of the following ſheets, will not be found unſeaſonable, when there is ſo evident, and univerſal a decay of the life and power of religion with the truly godly, and ſuch a prodigious and formidable growth of hypocriſy, formality, luke-warmneſs and ſecurity, *&c.* with many in the viſible church, when the ſcandalous and profane lives of many profeſt Chriſtians, are giving ſo deep and deadly a wound to the credit of religion and the goſpel; when not a few, eſpecially of our youth, and that not of the meaneſt quality, are poiſoned, I fear beyond the power of antidote, with profane romances, ſtage-plays, and hiſtories of the filthy and impure amours of the vileſt rakes, and moſt profligate debauchees, and with athieſtical and blaſpemous books againſt all religion; in a time when the world is abuſed with lying ſtories of the lives of men, baſe apoſtates, that *preached an other goſpel, ceaſed not to pervert the right ways of the Lord*, and that were cruel wolves and perſecutors; by which they are repreſented, and very artfully dreſſed up in the likeneſs of great virtuouſos, firſt rate Chriſtians, and men of God indeed. Who knows, but this book, may be of ſome uſe to rouſe decayed Chriſtians, waken ſuch as have *a name to live, but are dead*, give a check to the vicious and looſe lives of the immoral, expoſe the diſtinguiſed lives of enemies, and convict athieſts; and tho' it ſhould be wholly fruitleſs that way, yet it ſhould be a ſtanding teſtimony and witneſs againſt the dangerous and growing evils of this perlious time, *they ſhall know there has been a prophet among them.*

The firſt three periods of his life were all found after his death in a manuſcript, written with his own hands as they are printed; but all we could have of the fourth period of his life, is only ſome gleanings from imperfect ſhort hints of things in his diary, which

he had never digested nor charged, which is
ily a very considerable loss, seeing the experien-
this fourth period, might have been much
useful, being the whole time of his ministry;
ie wise Lord, the master, called him off, and
nted it. After he was fixed in a charge, he had
work, his parish being both spacious and nume-
he was oft abroad preaching at sacraments,
bout business, and always when he preached, if
ilth, he wrote much, as is told afterwards, and
is scarce three years a minister, when his health
. These and other difficulties had hindred his
ng those memoirs, we judge, which we know he
ied; he told himself to some friends, if health and
:s would have allowed, he would have written as
on the fourth period, as on all the other three.
reading of his exercise, the terror he was once
, when, as he words it, *the Lord brought him to*
, it would be remembred, that tho' preparatory
orks with all the adult that are called, be the
as to substance, all must be enlightened, con-
d of their sin and misery, be made truly sen-
of their lost state, be throughly humbled, made
their state desperate without a Saviour, and be
ved ere they will come to Jesus, so there is a
variety among the Lord's people as to the time
ir awaking, the duration of it, the means by
, *&c.* measure of terror, or down-casting, and
tness about their exercise, and the like.
serious soul has reason to be shaken about their
st in Christ Jesus, tho' they have not been so
awakened as some, or had so great a degree of
r, and been so long under it as others, or tho'
cannot give so distinct account of the time when,
neans or instruments by which the Lord first a-
ned them, as some can do, by all which they
no small advantage. 'Tis to be regreted, that
worthy men have, by uncautious discourses on

this

this ſubject, ſtumbled not a few ſorrows and exerciſed Chriſtians.

As to what we have of his dying words annexed to the memoirs of his life, 'tis but a little, we aſſure you, of what he ſpoke the laſt five days before his death; ſome of the ſweeteſt and moſt ſavoury diſcourſes he had, are wholly loſt, being ſo mangled by the writer, that we were forced to drop them; for great care was taken not to inſert any thing, but what he ſpoke. The occaſion of this was, the writter was forced to ſtand at a diſtance, and out of his ſight, becauſe when he obſerved him writing, he was diſpleaſed, and would not allow it, likewiſe the noiſe that ſometimes was inthe room, with peoples ſpeaking to him, their coming in, or going out, and ordering things about him, made the writer oft loſe half a ſentence, neither was it poſſible for thoſe that reviſed his dying words to help this.

The want of connexion, there is oft betwixt purpoſes diſcourſed by him, was occaſioned partly by the ſhort ſlumbers he ſometimes fell in, his taking ſome refreſhment, and other interruptions, and partly by reaſon of different diſcourſes perſons had to him.

We aſſure you, there are very few diſcourſes he had that are full and compleat, as he then ſpoke them.

READER.

There are ſome things very obvious, that add a peculiar and bright luſtre to the teſtimony this dying ſaint and faithful miniſter of Chriſt has given to the good ways of God; which ſhould commend this his ſwan ſong to all.

1ſt, They are the laſt words of one that gives you a rational and diſtinct account of the work of God on *his own ſoul ſome* years ago, and who afterwards by a holy

A holy convincing walk *adorned the goſpel of Chriſt*, and glorified his Lord and maſter, which was his greateſt ambition on earth. He tried the reality and ſweetneſs of religion ſome time, found *it was a true report* the goſpel made, and that the *half was not told.* His laſt words deſerves the more regard, ſince ye may ſee he was far from being bigotted unto a fond conceit of the principles and practice of religion, he *tried all things and did hold faſt that which was good*: What vaſt pains he was at to examine the very fundamental principles of natural and reveal'd religion ye may ſee from his memoirs, his treatiſe againſt deiſm, the reaſon of faith, *&c.* All which demonſtrate his faith *did not ſtand in the wiſdom of men*, 1 Cor. ii. 5. but in the power of God. They are the laſt words of one that ſpent about twelve years in lively preaching of *Chriſt and him crucified*, wherof not a few of the Lords people retain a ſavoury remembrance, of which his excellent ſermons will convince thoſe that knew him not, if encouragement be got to print them.

2*dly*, This may enhanſe the value of this teſtimony, that he was under ſo great a damp, ſo dark a cloud for three or four days before that abundant conſolation and joy the Lord fill'd him with, which you will find narrated by himſelf in his dying words. How agreeable is this to the Lord's uſual way of dealing with his ſaints, he wounds and then heals, ſmites and then binds up, they are preſs'd out of meaſure, above ſtrength, *&c.* Not only at converſion, but oft in his dealings with them through their life, both as to their outward and inward condition, and oft ſignally at death. This glorious method is worthy of God, and nobly advances his bleſt deſigns, about his own.

3*dly*, The conſtant and unuſual compoſure of ſpirit he had is remarkable; tho' he was under very tormenting pain, the laſt days of his ſickneſs, yet *not one impatient* word dropt from him; tho' he *ſlept little the laſt* five days, and ſpoke much, yet

raving word ever heard from him, which as ye will find him oft admiring it, ſo it was a wonder to all that were preſent.

4thly, With what life, what a peculiar emotion of ſpirit what fervour did he utter his laſt words? How refreſhing, affecting and aſtoniſhing this was, all preſent well remember: And tho' we had all his dying words, this is ſtill wanting, nor can it be deſcribed by us: Now ſhould not that endear this ſaint's teſtimony to religion.

5thly, How prudently did he addreſs himſelf to perſons, miniſters, or private Chriſtians that viſited him, according to their various ranks, principles, conditions and circumſtances? He ſpoke with the niceſt caution to them, even them; which was very ſurprizing.

6thly, And eſpecially that all this was ſpoke by him in view of approaching death, (for neither he nor others conceived the leaſt probability of his recovery after he took bed) Death the king of terrors, the moſt terrible of all terribles to an impenitent ſinner, and that nothing can make eaſie and ſweeten, but the precious fruits of our Lord's death and ſufferings. Yet even then what a calm on his ſoul? What ſubmiſſion to it did he ſhew? What boldneſs in facing this laſt enemy? With what concern and paſſion was he panting for death? How welcome was it to him? His own words will teſtify this. One of the oppoſite way, and not the meaneſt for ſenſe, ſaid, he never ſaw one ſo willing to die. Now whence is all this? How can this be?

Pagan Moraliſts and philoſophers talked of their cordials againſt death; but when it came to the puſh, they found them all inſipid and uſeleſs. Hardned deſ*perate* atheiſts, and beſotted ſtupid epicures have *ſhut their eyes on danger.* The preſumptuous and de*luded hypocrite may* feign ſubmiſſion to death, pre*ſume hope to heaven,* and hold faſt his groundleſs

and

and rotten hope; yet when they turn their faces to the wall, how ſour and chagrin does the ſight of pale and grim death make them? Their hearts ſink in them as ſtones, or elſe are forced to bewray a reſtleſs diſquiet and perplexity.

A graceleſs, bold and furious ſoldier may court death, ruſh on it, and pretend to defy it in the field.

Some prodigies of wickedneſs, given up of God, from a baſe cowardice and impatience, have dared to be their own executioners, againſt the ſelf evident principles of the law of nature, as well as the expreſs precepts of the moral-law: But not a ſhadow have any of theſe of the ſweet calm and compoſure, the invincible patience, the intire ſubmiſſion, the abſolute reſignation to the divine will, the chearfulneſs, ſatisfaction, joy and comfort, the lively and aſſured Chriſtian attains at death, which our dying friend in ſo great a meaſure enjoyed, of which his own words will give you the beſt account.

Now then is there not here ſomething truly ſupernatural and divine, that humane nature could never be capable of, if it were not renewed by the exceeding greatneſs of that power that raiſed Chriſt from the dead, and alſo a ſingular meaſure of the ſaving influences of the ſpirit of adoption giving to it? May not all then ſee, that will not ſhut their eyes, that the greateſt hero among men cannot be equall'd to, or vie with a ſoldier of Chriſt; yea, that theſe puny heroes are but faint ſhadows of the real Chriſtian. Ranſack the wide world, conſider all the diſtinguiſhing excellencies of mortals, view all that have aſſum'd the name of wiſe, great, or good, or that men canonize for ſuch, and ye will ſee beyond all debate, that a ſaint infinitely outvies them all in his life, eſpecially in *his laſt conflict* with death, the cloſe of the dark *ſcene: Here ſhines brightly* his true greatneſs of ſpir*and incomparable* bravery indeed.

Now on the whole, what a clear convincing evidence have ye here of the immortality of the ſoul, that when his body was loweſt, yet his intellectuals were ſo ſound, and the actings of his ſpirit about the great things of eternity, were ſo vigorous and lively; he himſelf ſhew'd a peculiar turn of wit in improving this.

O the great truth and reality there is in religion! were it a dream, a mere melancholly, hypochondriack fancy, an impoſture, or cheat, as athieſts talk, or no more in't but mere morality that has no relation to Chriſt Jeſus, a dead lifeleſs form, or ſome external bodily exerciſe, as the blind ſenſual world, not having the ſpirit, judges, could it have produc'd ſuch real, ſuch ſenſible, and ſurprizing ſweet effects, that ſwallowed up all trouble and pain, and raviſh'd with joy as he found? It is poſſible any that have the uſe of their reaſon, can once imagine a ſaint can perſonate this at death, when under no temptation to diſſemble, when intereſt or worldly conſiderations can have no place or influence, and when they are under the moſt awful impreſſions of eternity, judgment, and of God the judge of the quick and dead, which ſo effectually tend to prevent it!

May we not hence alſo ſee the wonderful virtue of Chriſt's blood, the efficacy of his death and croſs? *through death he has deſtroyed death, and him that had the power of it.* On the croſs of Chriſt the ſaints raiſe their triumph. How warm was the heart of this ſaint when he ſpoke of it! *How oft did he glory in the croſs of Chriſt!* On this intirely he laid the ſtreſs of his ſalvation.

O how ſure then is God's word! How ſafe a bottom to venture our ſouls on, even at death! Is he not the faithful God that keeps covenant? Did he not *remember the words which he promiſed to his ſervant on which he cauſed him to hope?* Did he not find it *with a witneſs*, eſpecially in his greateſt extremity

at death, when he needed it moſt! How much did he himſelf notice this? May we not appeal to dying ſaints, in the words of *Joſhua* to *Iſrael*, if any one thing hath failed of all the good things the Lord had promiſed to them? *As for God, his way is perfect, the word of Lord is tried; he is a buckler to all thoſe that truſt in him.*

And to conclude, may we not ſay, *There is a reward for the righteous: verily there is a God that judgeth in the earth?* How can we doubt of this, ſince the ſaints ſee the ſalvation of God, they feel and taſte this in their life, and at death have a very heaven antidated in their ſouls? What cluſters of the fruits of the promiſed land from *Eſhcol*, what ſweet earneſts and pledges, what infallible fore-runners of heaven have they, both as to their excerciſe and enjoyment day and night, for ſome time in their life, and eſpecially in ther laſt trial, when near to eternity? Of which our dear friend, as you will ſee from his dying words, had ſo ſweet experience.

INDEX.

Page,

AN account of the birth, parantage, and character of the reverend Mr, Halyburton. 1
A narrative of the ſtate of matters with him from his birth, till ten years of age. 9
Reflections on this firſt period. 15
His firſt concern about religion. 19
The revival of convictions, their effects, progreſs, &c. 25
The increaſe of his convictions, and the vain refuges he betook himſelf to for relief. 32
A further account of the ſtraits he was reduc'd to, and the courſes he took for relief. 38
Reflections on the foregoing exerciſe. 54
A further account of the progreſs of his convictions, temptations, and vain reliefs, till he was reduc'd to the outmoſt extremity. 60
His outgate, and the ſtate of matters theron. 79
The miſtakes he was ſtill under, and the way of *their diſcovery.* 99

His

His ſtrugglings with indwelling ſin. 109
His exerciſe about the guilt of ſin. 116
His exerciſe about the being of God, and outgate. 132
How he came to be ſatisfied, that the ſcriptures are the word of God. 140
The iſſue of ſome other temptations 147
His licence to preach the goſpel. 158
His entry on the miniſtry at Ceres. 162
His management in the work of the miniſtry 164
His judgment concerning ſeveral caſes. 170
His marriage and conduct in his family. 185
His exerciſe, with reſpect to his youngeſt child's ſoul's ſtate, and his ſon's death. 195
His entry upon the profeſſion of divinity. 199
His laſt words to his wife. 205, 220, 249, 252, 258.
His advice to his children, particularly his ſon and eldeſt daughter. 208, 223, 240, 253, 265.
His fears anent the times. 252. 258. 259.
—— Concerning the oath of abjuration. 213
His ſpeech to the doctor. 205. 232. 233.
To the apothecary. 210. 246
To three miniſters in the place. 210. 223. 254
To two miniſters who came from the country. 213
To a miniſters wife. 212
To his ſucceſſor in Ceres. 215
To his ſervants. 221

Page

His teſtimony to religion. 22.
A letter to his nephews. 23.
His ſpeech to a miniſter come from Edinburgh 23.
240. 24.
To a ſtudent. 24.
A letter to the ſtudents. 26.
His laſt words. Page ult.

A SHORT
ACCOUNT
OF THE

Birth, Parantage and Character of the Reverend Mr. THOMAS HALYBURTON, *with ſome other Circumſtances of his Life.*

MR. *Thomas Halyburton*, profeſſor of Divinity in the new college at St. *Andrews*, was born at *Duplin*, in the pariſh of *Aberdalgy* December 25th. 1674, of worthy and godly parents, Mr. *George Halyburton* and *Margaret Playfere*. His father was deſcended of the family of *Pitcur*, in the county of *Angus*; and was miniſter of the pariſh of *Aberdalgy* in the pryſbytery of *Perth*, out of which he was ejected by the then government, in the year 1662, as about 300 more miniſters were alſo, ſummarily without any legal proceſs, ſimply for non-comformity to prelacy.

Mr. *George Halyburton*, who was then biſhop of *Dunkeld*, and had been a zealous covenanter, ſuddenly became ſo forward for the national defection and ſo cruel a perſecutor of his once fellow preſbyters, that he would not ſpare him more than others, tho' he was his near kinſman, but turned him out of his charge: And yet that prelate was ſcarce well warm in his neſt, when the Lord ſmote himſelf with ſore ſickneſs, of which he died, and went to his place.

Immediately after he was thus perſecuted, that choice *and pious gentleman*, the ſole heritor of the ſaid *pariſh, who was one among a thouſand in ſuch a time, and afterward* ſuffered much for non-c

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formity, gave him a houſe to dwell in at *Duplin*, beſide himſelf, was his ordinary hearer, and while he lived, ſhewed no ſmall kindneſs to him, which deſerves a thankful remembrance from his relations.

His father never repented his faithfulneſs in adhering to the covenanted work of reformation, but rejoiced that he had been honoured to ſuffer on that account; and when he fell aſleep in the Lord in the year 1682, in the 55, year of his age, he died in the faith of this that God would deliver this church from the then ſore perſecution it was under.

His mother was daughter to Mr *Andrew Playfere*, the firſt miniſter of *Aberdalgy* pariſh after the reformation from popery, to whom her huſband ſucceeded a little before the reſtoration of prelacy. She was allied to ſome of the beſt families in the kingdom by the mother; of which here I ſhall forbear a particular account: But which was their far greater glory, both of them from their youth up, were truly religious.

His mother excelled many of her own ſex, for knowlege of the principles of religion, and an uncommon memory of the ſcriptures; ſhe would have exactly repeated many of the choiceſt chapters of the bible.

They had a numerous family, no leſs than eleven children, and very ſickly; all of them died young, except their eldeſt daughter *Janet*, and this their ſon Mr. *Thomas*; but to ſweeten theſe trials, they had peculiar comfort in the death of their children; ſome even of the youngeſt of them, gave ſingular evidences of their dying in the Lord, which ſome yet alive well mind.

When his father died, he was happy to be under the care of ſuch a mother: The epiſcopal perſecution for *non-conformity* daily growing, ſhe with her ſon, *in law, and* daughter, were forced for their ſafety to *withdraw to Holland*, took him along with them, *hile he was* very young: He quickly learned th

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Dutch, and went to *Erasmus* ſchool to learn the latin: There they ſojurned till *Auguſt* 1687, at which time they returned home, narrowly eſcaping ſhipwreck.

At their return he went to the ſchool, and afterwards to the univerſity, where he made great proficiency beyond many of his equals. When he had finiſhed his courſe there, he entered chaplain to a noble family, where one that had been his ſchool fellow, and had drunk in the principles of the deiſts, began to attack him on that ſide, which obliged him in the beginning of his ſtudies to read that controverſy carefully; and what progreſs he made in this, will appear from his book againſt the deiſts. He could not attend leſſons of divinity in any of our colleges, while in that family; and tho' he had read divinity only two years the preſbytery of *Kircaldy* importun'd him to enter on trials, and he was licenſed by them to preach, *June* 22, 1699.

He was ſettled miniſter in *Ceres* pariſh, *May*, 1, 1700.

In 1701, he was married with *Janet Watſon* a virtuous and pious gentlewoman, daughter to Mr. *David Watſon* an heritor in the pariſh of St. *Andrews* a zealous good man, and one that ſuffered much in the late times for non-conformity. His relict ſurvives with ſix children, one ſon, and five daughters, beſide two ſons and a daughter that died.

Some few years after his ſettlement at *Ceres*, his health broke, and his indiſpoſition daily increaſed, ſo that he was hardly able to go through his miniſterial work in that large pariſh.

In *April* 1710, having received a patent from her majeſty, and an invitation from the preſbytery, he was tranſported by the ſynod of *Fife*, to be profeſſor of divinity in the new college of St *Andrews*.

In *September*, 23, at 7 in the morning 1712, he *ſlept in Jeſus, and him will the Lord bring with him*. *He was of low ſtature*, his body but thin and ſma

his hair black, but his complexion pretty clear and fair.

In *April* 1711, a dangerous ſickneſs ſeized on him which obliged the phyſicians, at ſeveral times, to take from him about 44 ounces of blood: he recovered and went abroad again, but his waſted body never attained the ſmall ſtrength he had before his ſickneſs; ſhortly after his arms and legs became a little benum'd and inſenſible, as alſo ſwelled, which at his death increaſed greatly.

But O! How noble a ſpirit, how great a ſoul dwelt in his weak and frail body.

He was naturally of a very pleaſant and deſireable temper. He had an equal and chearful ſpirit, which he retained under ſurprizing viciſſitudes. This evenneſs of temper appeared much in his frequent and dangerous ſickneſs. He had a calm, peaceable, healing diſpoſition, and yet bold as a lion in his maſter's cauſe. He had a peculiar talent for compoſing differences: How afflicting the proſpect of diviſions was to him, the following ſheets will teſtifie: And had ſome others been bleſſed with more of this ſpirit, his and our fears had been utterly diſappointed.

He was maſter of a conſiderable ſtock of prudence, he ſtudied to walk in wiſdom toward them that are without, and them that are within, and to become all things to all men.

He was dextrous in obſerving tempers, and in addreſſing and managing perſons. How wiſely he carried in church judicatories, whereof he was a member others can witneſs.

He abhorred that unedifying converſe, that is ſpent in frequent and unſeaſonable jeſting and drollery, ſo common with many; tho' he was abundantly facetious in company, when and where he ſaw it expedient, and this way ſometimes he has dropt what tended to edifie. Thoſe who converſed moſt with him, will own, they ſeldom enjoyed his company without ſome profit by it. He oft was uneaſy after

much converſe with others, if he was not edified himſelf, or though he did not edifie others; how circumſpect and tender was the ſtrain of his walk in this? He oft regretted the difficulty there was to retain integrity in the moſt part of company in this degenerate age; he reckoned ſuch company a great hardſhip, and loth would he be to have let any thing offenſive in converſe go without a check.

The following memoirs will witneſs his walking with God in his family and cloſet: But ſome things here I cannot paſs; it was his ordinary, except he had been neceſſarily hindred, to come from his cloſet to family worſhip, eſpecially if the Lord had given him enlargment of heart, and if his ſpirit was in a due frame; he would then have been very uneaſie, if any interruptions fell in betwixt cloſet and family-duties. He alſo commonly expounded the word of God, at leaſt once a day in his family. The night before family-faſts, which he kept, our national-faſts, he always directed his ſervants how to manage that work, and on the faſt-days themſelves diſcourſed them about their ſouls condition and concerns.

He was an affectionate and dutiful huſband, a conſcientious and kind parent, a faithful and eaſy maſter.

Such as knew him, will own, he had a clear head, a very ready and rare invention, and an uncommon memory; he read little after his health broke, and oft owned his greateſt improvement was more by thinking than reading.

He had a very ready way of expreſſing his thoughts; he was far from a vain, airy affectation of language in preaching, (a prevailing evil in this time) he had ſtudied an even, neat and ſcriptural ſtile. and this became natural, tho' ſome thought in the end, his deep thinking made it a little more abſtruſe than formerly to a *popular auditory*.

He had choice pulpit gifts, he was an accurate and *pathetic preacher* a great textuary, cloſe in his

MEMOIRS

OF THE

LIFE

OF

Mr. THOMAS HALYBURTON,

WRITTEN

By himself some years before his death.

INTRODUCTION.

THE common occurances of the life of one in all reſpects ſo inconſiderable, are not worth recording; and if recorded, could be of little uſe either to myſelf, or others. Wherefor it is none of my deſign to waſte time or paper with theſe. But if I can recount the Lord's gracious conduct toward me, the ſtate of matters before and under the Lord's ſpecial dealings with me, in a way of conviction, illumination, converſion, conſolation and edification; and compact them ſo, as to diſcover, not only the parts of this work, the ſeveral advances it made, the oppoſition made to it, its victory over the oppoſition of my own heart, Satan and the world: but alſo to preſent the work in its order and iſſue, it may be of great uſe to my own eſtabliſhment, and if ever it ſhould fall in the hands of any other Chriſtian, it might be not unuſeful, conſidering, that the work of the Lord in all is, as to the ſubſtance, the ſame and uniform

this juncture, may we juſtly reckon the death of this great little man to the poor wreſtling church of *Scotland*, to the place he lived in, and to his family? Alas! What ſhall we ſay? What great thoughts of heart may it cauſe, when ſuch a green olive-tree, fair, and of goodly fruit is cut down, when ſuch bright ſtars ſet, yea, even conſtellations of them in our day? May we not juſtly, fear, when ſuch wreſtlers with God are taken off, as he on his death-bed comments on ſuch damping providences, *that the conſumption decreed ſhall overflow in righteouſneſs?* Iſa. x. 22.

preſs of, and an evident congruity to their ſinful ſource, and raiſe ſtrong of that root of bitterneſs whereupon they grew. While we are yet on the breaſts, inbred corruption breaks forth, and before we give any tolerable evidence that we are rational, we give full evidence that we are corrupted. *Pſalm* lviii. 3. We ſhew that we are inclined to evil by preſſing with impatience and eagerneſs for what is hurtful; and our averſion to good, by refuſing with the greateſt obſtinacy what is fit, proper and uſeful to us. At firſt we are only employed about ſenſible things, and about them we give the firſt evidences that our natures are corrupt. And with the firſt appearances of reaſon, the corruption of our ſpirit diſcovers itſelf. How early do our actings diſcover paſſion, pride, revenge, diſſimulation and ſenſuality to be inlaid, as it were, in our very conſtitution? Any ordinary obſerver may diſcern inſtances innumerable of this ſort, very early in children. With theſe and the like evils, no doubt, were the firſt years of my life, whereof I remember little, filled up; 'Folly is bound up in the heart of a child, *Prov.* xxii. 15. and we go aſide aſſoon as born, ſpeaking lies,' *Pſal.* lviii 3.

3. In this firſt period of my life, I had advantages above moſt. My parents were eminently religious, I was trained up under their eyes and inſpection, for moſt part. I continually heard the ſound of divine truths ringing in my ears, in their inſtructions; and I had the beauty of the practice of religion continually repreſented to mine eyes in their walk. I was by their care kept from ill company that might infect me. By theſe means I was reſtrained from thoſe groſſer outbreakings that children oft run into, and habituate to a form of religion, and put upon the *performing* of ſuch outward duties of religion as my *years were capable of*. Hence it appears, that the ſin, *I now am fully convinced*, that I wallowed in during *this tract of time, is not to be imputed*, either as to the inc

inclination, or actings, merely to contracted cuſtom, or occaſional temptations; But it really was the genuine fruit and reſult of that lamentable byaſs man ſince the fall is born with. Sure the ſpring muſt be within, when notwithſtanding all the care taken to keep me from them, I impetuouſly went on in ſinful courſes. The holy God hedged up my way by precepts, example, diſcipline; But I broke through all. Sure the ſprings muſt be within. And ſure it muſt be very ſtrong that was able to bear down ſuch powerful mounds * as were ſet in its way, by the providence of God, and run with ſo full a ſtream, notwithſtanding all outward occaſions of its increaſe were cut off, as much as might be. Herein I have a full evidence of a heart naturally eſtranged from, nay oppoſite to the Lord. And beſides, this deeply aggravates my guilt. 'And they have turned unto me the back and not the face, though I taught them riſing up early and teaching them, yet they have not hearkened to receive inſtruction.' *Jer.* xxxii. 33.

4. The care of my father during his life, which ended *October* 1682, and of my mother after his death, tho' very great, did not change, but only hide *nature*, which is indeed often hidden, ſometimes overcome, ſeldom extinguiſhed Albeit I cannot remember all the particulars from the 4th or 5th year of my life, yet ſo far do I remember what the general bent of my heart was from that time. Upon a review, I muſt confeſs that it was wholly ſet againſt the Lord. *The carnal mind is enmity againſt God, is not ſubject to the law of God, nor can it indeed be,* Rom. viii. 7.

5. To confirm this, when I now ſurvey the decalogue, and review this portion of my time, notwithſtanding of the great diſtance, I do diſtinctly remember, and were it to edification, could condeſcend upon particular inſtances of the oppoſition of my

* *Fences*

heart unto each of its precepts. Whatever influence education may have in moulding what is ſeen, yet ſurely 'the imaginations, of man's heart are evil from his youth up,' *Gen.* viii. 21.

6. True it is, through the influence of the means before mentioned, I did all this while abominate the more groſs breaches of all the commands, and diſlike open ſin. But mean while my heart was ſet upon the leſs diſcernible violations of the ſame holy law. My quarrel was not with ſin, but the conſequences of it, and the main thing I regarded was the worlds opinion of it. Fear of puniſhment, pride that fears to be ill thought of, or at beſt, a natural conſcience enlightened by education, were the only ſprings of any performances of duty, or abſtinence from ſin. Prone I was all this while to ſin, even of all ſorts, which that age is carried unto, in ſecret when I could ſay, that *no eye ſhall ſee me*, Job xxiv. 15. They who for credit or other ſuch inducements, may ſeem averſe to ſin, yet will make bold in the dark with the worſt ſins;——*Son of man haſt thou ſeen what the ancients of the houſe of* Iſrael *do in the dark, every man in the chambers of his immagery? For they ſay, the Lord ſeeth us not, the Lord hath forſaken the earth*, Ezek. viii. 12.

7. Even thoſe things, which, in my way ſeem'd good and promiſing, ſuch as deteſtation of groſs ſins, performances of duties, &c. were either purely the effects of a forcible cuſtom, a bribe to a natural conſcience to hold its peace, a ſacrifice to ſelf, a ſlaviſh performance of what I took no delight in to avoid the whip, or ſometimes a charm to keep me from danger, which I thought would befal me, and dreaded much, if I neglected prayer. Thus my beſt things dreadfully increaſed my guilt, being like the apples of *Sodom*, fair to look at, promiſing while untried, *but within full of* aſhes and noiſome matter. When ye *faſted and mourned in the fifth and* ſeventh month

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even theſe ſeventy years, did ye at all faſt unto me? And when ye did eat, and when ye did drink, did ye not eat for yourſelves? Zech. vii. 5, 6. *Bring no more vain oblations, incenſe is an abomination to me, the new-moons and ſabbaths, the calling of aſſemblies, I cannot away with, it is iniquity, even the ſolemn meeting.* Iſa. i. 13.

8. Thus the ſpring of corruption damm'd in on the one ſide, I mean as to open profanity, by the mounds of education, breaks out on the other ſide, in a form of religion, 2 Tim. iii. 5, without, nay plainly oppoſite to the power of it, which is no leſs hateful to the holy God: 'The prayer of the wicked is ſin, his ſacrifice is an abomination, *Prov.* xxi. 27. 15, 8, 21, 4. Sin in one caſe has a little varniſh that hides its deformity ſomewhat from the eyes of men; in the other it is ſeen in its native hew and colours. In the one caſe it runs under ground; in the other it openly follows its courſe. 'Some mens ſins are open before-hand going before them into judgment and others follow after, 1 *Tim.* v. 24. Whether the one or the other, the odds is not great. *The tree is known by its fruit.* Matth xii. 33. *A corrupt tree cannot bring forth good fruit.* Sometimes it may bring forth *good-like fruit.*

9. But yet, after all, I muſt confeſs that ſuch was the ſtrength of corruption, that it drove me to ſeveral of the more plain and groſs ſins incident to this age: Which though ſome account pardonable follies in children, yet the Lord makes another reckoning of them, and ſundry of them have been made bitter to me, ſuch as, lying to avoid puniſhment, ſabbath-breaking, revenge, hatred of my reprovers, and others of a-like nature. Some particular ſins committed in child hood, which I had quite forgot, as being attended with no notable circumſtances, *that could make them* ſtick, rather than other things *and being of an* older date than any thing elſe.

can remember, were brought fresh to my remembrance, when the Lord began closly to convince of sin, and being presented in their native colours, in the light of the Lord, and in all the circumstances of time, place, partners in sin, &c. and were made the matter of my deep humiliation, loathing and self-abhorence, as not only full of wickedness in themselves, but pregnant evidences of the deepest natural depravity. Which made me see to whom it was owing, that I went not to all the heights in wickedness and the grossest abominations that ever any were carried to, and which a haughty heart, if not restrained seasonably parted by secret power, and partly by ourward means, would inevitably have carried me to. *Prov.* xxii. 25. "Folly is bound up in the heart of a child, deeply rooted and fastned there" And no thanks to the best, that they are kept from the worst things. "And David said to Abigail, blessed be the Lord God of *Israel*, which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself on mine own hand. 1 *Sam* xxv. 32. For in very deed, as the Lord God of *Israel* liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning-light any that pisseth against the wall." What a monster had I been, if left to myself, and not seasonably restrained by outward means, and inward power! blessed be the invisible hand, and the outward instruments of this restraint, that kept me back from sinning.

10. These are but a very few of the innumerable evils that cleaved to me in this sinful period of my life, *For who can understand his errors?* Psal. xix. 12. This period was altogether sinful and vain; *nay, sin and vanity* in the abstract. Childhood is vanity, *Eccl. xi 10.* And all this is deeply aggravated

y my ſtupid inconcernedneſs about them all the hile. Notwithſtanding of them all, *I was clean in ine own eyes, though not waſhed from my pollutions*, rov. xxx. 12. In the puddle whereof I had long allowed. I was whole as to my own ſenſe, though ne plague ſore run upon me. *Rev.* iii. 17. "While I ought I ſtood in need of nothing, I was poor, miſerble, wretched, blind and naked. How canſt thou ſay am not polluted, I have not gone after *Baalim?* ſee ay way in the valley, know what thou haſt done, &c. have not found it by ſecret ſearch, but upon all theſe, 'et thou ſayeſt, becauſe I am innocent, ſurely his anger hall turn from me. Behold I will plead with thee, ecauſe thou ſayeſt, I have not ſinned." *Jer.* ii, 23. 24.

Reflections on this firſt period.

1. WHen I conſider, how many ſins long ſince done and forgotten, many of them of an older date than any thing elſe I remember, and in their commiſſion attended with no ſuch remarkable circumſtances, as can rationally be ſuppoſed to have made any deep impreſſion on the memory, and ſo have any influence in their recovery, after ſo long oblivion, were now by the Lord brought to mind with unuſual diſtinctneſs, I cannot but herein obſerve, 1. What exact notice the holy God takes, and how deeply he reſents thoſe things, which men, generally, will ſcarce allow to be faults, or at moſt but mean ones, pardonable follies rather than ſins. God early obſerved, that man's imaginations are evil from his youth, and will have us mind, and be humbled for the ſins that have cleaved to us from our youth. 'This hath been thy manner from thy youth, that thou obeyeſt not my voice,' *Jer.* xxii. 21. is an aggravation of other ſins he charges on his people, and in it *felf one heavy article.* 2. How much reaſon is ther *or reckoning it up as one great part of the wicke*

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miſery that they *ly down in their graves with bones full of the ſins of youth?* Job xx. 11. How much reaſon is there for *David's* prayer that God may not *remember againſt him the ſins of his youth?* Pſal. xxv. 7. How juſt reaſon have we oft, with *Job*, Job. xiii. 26. to ſuſpect that in the ſtrokes that fall on us in riper years, God is making us to poſſeſs the iniquities of our youth? How much reaſon have we with holy *Auguſtin* Aug. conf. Lib. 1. to confeſs and mourn over the ſins of child-hood, and trace original corruption in its firſt out-breakings, even up to infancy! 3. I here obſerve what an exact regiſter conſcience, God's deputy, keeps; how early it begins to mark, how accurate it is, even when it ſeem to take no notice and to what a length it will go in juſtifying God's ſeverity againſt ſinners at the laſt day; how diſtinctly and clearly it will read it out, and how far up it will fetch its accounts of thoſe evils which we mind nothing of, when God ſhall open its eyes to read what is written, and diſcern thoſe prints which as *Job* ſays, 'God ſets upon the heels of our feet;' *Job* xiii. 27. and give it a commiſſion to tell us of them, when the 'books ſhall be opened, and the dead ſmall and great judged out of them,' Rev. xx. 12.

2. When I review this firſt period of my life, what reaſon do I ſee to be aſhamed and even confounded, to think that I have ſpent ten years of a ſhort life, without almoſt a rational thought, and undoubtedly any that was not ſinful.—'After that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth,' *Jer.* xxxi. 19.

3. The whole of what I have ſet down before, being matter of undoubted experience, of which I can no more doubt than of what I now ſee and feel; *I have herein* a ſtrong confirmation of my faith, as *to the guilt of Adam's* ſin, its imputation to his poſ*terity, and of my* concernment therein in particular. Fo

for, 1. The bent of my ſoul from a Child, was ſet againſt the Lord: Nor was this the effect of cuſtom and education; for there was a ſweet conſpiracy of precept, diſcipline and example of thoſe, with whom I converſed, during this firſt part of my life, to carry me another way. Nor can I charge the fault of this on my conſtitution of body, or any ſuch thing, as might be alledged to proceed from my parents in a natural way. For thoſe luſts which are *of the mind,* Eph. ii. 3. and are not influenced by any conſtitution of body, were as ſtrong, ſenſible, active and prevalent as any other, nay, more than theſe which may be pretended to depend on the frame of the body. And as my ſoul in in its accurſed inclinations was thus oppoſite to the Lord, ſo the oppoſition was of that ſtrength and force, as was not to be ſuppreſſed, much leſs to be overcome and ſubdued by the outmoſt care of parents, and the beſt outward means. This is undoubted fact. 2. I cannot at all conceive it conſiſtent with the wiſdom, goodneſs or equity of God, to ſend me thus into the world, without any fault on my part. To ſay I was thus originally fram'd without reſpect to any ſin chargeable on me, is a poſition ſo full of flat contrariety to all the notions I can entertain of the diety, that I cannot think of it without horrour much leſs can I believe and give aſſent to it. 3. Penal then this corruption muſt be, as death and diſeaſes are. And whereof can it be a puniſhment, if not of *Adam's* ſin? While thoſe things are ſo plain in fact, and the deduction ſo eaſie from them; whatever ſubtile arguments may uſe to overthrow this truth, I have no reaſon o be much ſhaken or moved with them, or call the ruth in queſtion. If once I am ſure, that God hath one a thing, *there is no* room left for diſputing equity. *I am ſure,* I was corrupt from my in- fancy. *I am ſure, God* could not have made me

ſo without cauſe, or ſent me into the world in ſuch caſe if it had not been for ſome fault wherein I am concerned. If there is any attempt to charge God on this ſcore, I look upon it as highly injurious. There is no more left for me in this caſe, but humbly to endeavour to clear God of any ſeeming hardſhip. If we cannot eaſily do this; then I will much rather own my ignorance, and ſtop under his incomprehenſibility, than lay any charge of injuſtice againſt him. This has ſtaid my ſoul againſt the moſt ſubtile arguings of men of perverſe minds, and even of Satan, who hath oft aſſulted me in this inſtance. Be their arguments what they will, *Job* xxxiii. 12, 13, 17. *Behold, in this they are not juſt: I will anſwer thee, that God is greater than man. Why doſt thou ſtrive againſt him? For he giveth not an account of his matters. That he may withdraw men from this*, among other evil purpoſes, of meaſuring God by his ſhort line, *and hide pride from his eye.*

4. Hence alſo, I am taught what eſtimate to make of the pretendedly good and virtuous inclinations, wherewith ſome are by *deiſts* and *pelagians* alledged to be born: If it be not in theſe few and rare inſtances of the early efficacy of ſanctifying grace all that which is looked on as good, is really no more but the fruit of education, cuſtom, occaſional reſtraints, freedom from temptation, or perhaps, a natural temper influenced by ſome of thoſe, and by the conſtitution of the body to ſomewhat of oppoſition to thoſe groſſer actings of ſin, which makes the moſt noiſe in the world. In a word, whatever there is of this, ſave in the rare inſtances before-mentioned, is but ſin under a diſguiſe. The odds is not great. The one ſort of ſinners ſeem to promiſe good fruit, but deceive: Whereas the openly profane give a plain refuſal, and forbid *expectations*. And yet of this laſt ſort moe receive *the goſpel* than of the former. *But what think ye? Matth xxi. 28, 31. A certain man had two ſons, and*

he came to the first, and said, son, go work to day in my vineyard. He answered and said, I will not; But afterward he repented, and went. And he came to the second and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots go into the kingdom of God before you.

PART II.

Containing an account of the rise, progress, interruptions, revivals, and Issues of the Lord's striving with me, during the ten or eleven ensuing years of my life, from May 1685 *to* August 1696.

CHAP. I.

Containing an account of the first rise of my concern about religion, its result, revivals, and other occurrences thereto relating, for the first two years of this time.

1. IN the month of *May* 1685, my mother being by the heat of the persecution obliged to retire to *Holland*, I went along with her. While we were at sea, being in some real or apprehended danger, my conscience, which had for all the bygone ten years, so far as I can now remember, been fast asleep, began to awaken; I was challenged for sin, terrified with the apprehensions of hell and death, and the wrath of God, which I had no thought about before I was brought to this distress; Jer. ii. 27. *They have turned their back unto me, and not their face: But in the time of their trouble they shall say, Arise, and save us.*

2. All this concern was nothing more than a sad mixture of natural fear, and a selfish desire of preser-

vation from the danger that was ſuppoſed imminent at leaſt by me, Peace, acceptance, communion with God, came not much in my thoughts. I was afraid and unwilling to die; I would gladly have been out of danger of hell. This was all my exerciſe at this time. It was not ſin, but death its conſequence I was concern'd to be rid of; *Exod.* x. 26. *Then* Pharao *called for* Moſes *and* Aaron *in haſte, and ſaid, I have ſinned againſt the Lord your God——Now therefor pray thee, forgive my ſin only this once, and intreat the Lord your God, that he may take away from me this death only.*

3. As this exerciſe was wholly ſelfiſh, without any concern for the Lord's glory, ſo it led me to ſelfish courſes for relief. I promiſed, That were I at land, would live and be better than formerly: I engag'd to keep all God's commands. My mother told me, I was in a miſtake, and would not hold there. But there was no perſuading one ſo ignorant of his own heart as I at this time was, of this. I multiply'd engagements, and doubted not myſelf as to the performance: *Joſh.* xxiv. 16. *And the people anſwered, God forbid that we ſhould forſake the Lord to ſerve other gods.*——ver. 19. *And Joſhua ſaid unto the people, Ye cannot ſerve the Lord; for he is an holy God.*——ver. 21. *And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord.*

4. No ſooner was I come to land, and fix'd at *Rotterdam,* but I verified what had been foretold. I forgot all my promiſes and reſolutions. The unrenewed and corrupt heart, being free from the force put upon it by the natural conſcience under appearance of hazard, took its old courſe. I returned to former evils and grew worſe: Corruption, that had been damm'd in for a little, having eaſily forc'd down all the Mounds raiſed to hold it in, run with the greater violence. It is true, thro' the mercy of God I was ſtill *reſtrained from* open ſcandalous ſins. Toward which

ıe aw of my godly and prudent mother, and prin- ples of education did contribute not a little: But as ı ſecret evils of all ſorts I had no averſion to them: ay, to many of them I was ſtrongly inclin'd, and in ıany inſtances followed my own inclinations. I was ready and eaſy prey to every temptation, notwithanding all my engagements:——Jer. ii. 20. *And ou ſaidſt, I will not tranſgreſs, when upon every high ill, and under every green tree thou wandereſt, playg the harlot.*

5. My ſins, in this place, had this grievous aggraation, That they were againſt greater light, and more f the means of grace than I had formerly enjoyed. n the Lord's day we had three Sermons and two ectures in the *Scots* church, on *Thurſday*, a Sermon ere likewiſe. On *Tueſday* one of the ſuffering Miiſters by turns preach'd. There was a meeting for rayer on *Wedneſday*. On *Monday* and *Friday*'s night Ir. *James Kirkton* commonly lectured in his family. n *Saturday* he catechized the children of the *Scots* ıfferers who came to him. My mother took care) have me attend moſt of theſe occaſions, was ıreful to keep me to duty, was not wanting in advice, orrection, prayer with and for me, ſhe obliged me to ead the ſcriptures and other edifying books But ſo. ır were all theſe from obtaining a due effect on me, ıat I was weary of them, and went on in ſin: *Iſa.* v. *What could have been done more, (viz.* in point f outward means) *to my vineyard, that I have not one? Wherefor when I looked that it ſhould have rought forth grapes, brought it forth wild grapes?* ſal. i. 13. *Ye ſaid alſo (viz.* of the Lord's ſervice) *hat a wearineſs is in it? And ye have ſnuffed at it ith the Lord of Hoſts; And ye brought that which as torn, and the lame and the ſick; thus ye have ought an offering; ſhould I accept this of your hand ſ the Lord?*

At this time I wanted not frequent convictio

occaſioned ſome times by the preaching of the word, and at other ſeaſons by the light of my education, which ſtill hung about me, and was a check upon me: But all this were only like the ſtarts of a ſleeping man, occaſion'd by ſome ſudden noiſe; up he gets, but preſently he is down, and faſter aſleep than before. I found means to get rid of theſe convictions. 1. I would, when they were uneaſy, promiſe them a hearing afterwards. *Acts* xxiv. 25. *And as* Paul *reaſoned of righteouſneſs, temperance, and judgment to come,* Felix *trembled, and anſwered, Go thy way, and when I have a convenient ſeaſon I will call for thee.* 2. At other ſeaſons, I looked to the tendency of them, that they aim'd at engaging me to be holy, and then I por'd upon the difficulties of that courſe, till I not only got the edge of my convictions blunted, but frighted myſelf from a compliance: *Prov.* xxii. 13. *The ſluggard ſaith, There is a lion in the way, and I ſhall be ſlain in the ſtreets.* 3. When convictions were lighter, I got rid of them by withdrawing from the means.——*James* i. 23. 24. *If a man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glaſs: For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.* 4. Sometimes I promiſed them fair, and ſo put them off at that time, but minded it not afterward. *Matth.* xxi. 30. *And he ſaid to the ſecond likewiſe, and he anſweaed, I go, Sir, and went not.* 5. Sometimes they iſſued in fruitleſs, unactive and ſlothful wiſhes; *Prov.* xiii. 4. *The ſoul of the ſluggard deſireth, and hath nothing.* xxi. 25. *The deſire of the ſlothful killeth him; for his hands refuſeth to labour.* 6. At other times when they were troubleſome, I turned mine eye to ſomething which I thought good, in my way, though, the Lord knows, little was there that had ſo much as any tolerable appearance of good. Yet ſo fooliſh was I, that I reſted here, as if had been not only enough to attone for bygor

but procure good at God's hand. *Luke* xviii. 10, 11. *Two men went up into the Temple to pray, the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed with himſelf, God I thank thee that I am not as other men, extortioners, unjuſt, adulterers, or even as this Publican,* &c. 7. Sometimes I endeavoured to diminiſh my ſin as much as I could. *Hoſ.* xii. 8. 'In 'all my labours they ſhall find no iniquity in me, 'that were ſin.' 8. When theſe ſhifts failed, and they were ſtill uneaſy, I then betook myſelf to diverſions, and they chock'd the word and convictions from it: *Luke* viii. 14. 'And that which fell among 'thorns are they, which when they have heard, go 'forth, and are chocked with cares and riches, and 'pleaſures of this life, and bring no fruit to perfec-'tion.'

7. About this time I met with ſome things that croſſed me. Hereon I turned thoughtful, what way to rid myſelf of theſe difficulties. I ſeemed more than ordinary concerned, and my ſpirit was much troubled; yet really this ſtrait led me not to God. But my thoughts were ſpent in reſentments againſt the real, or ſuppoſed authors of my uneaſineſs, in proud, ſelfiſh and vain contrivances for mine own eaſe and relief: *Pſalm* x. 4. 'The wicked through 'the pride of his countenance, will not ſeek after 'God: God is not in all his thoughts. *Job* xxxv. 9. 10. They cry out by reaſon of the arm of the 'Mighty: But none ſaith, Where is God my Maker, 'who giveth ſongs in the night? *Iſa.* xxii. 8. 11. 'And thou didſt look in that day to the armour of 'the houſe of the forreſt, *&c.* But ye have not look-'ed unto the Maker thereof, neither had reſpect to 'him that faſhioned it long ago.'

8 About the month of *December* 1686, upon the earneſt deſire of my father's ſiſter, married to *John Glas provoſt of Perth*, I was ſent home. While I ſtaid *in his family*, I ſaw nothing of religion, tho' my aun-

was a woman very moral. Here I was much indulged. I got liberty, and I took it. I ſaw little of the worſhip of God, and I eaſily complied, and turned remiſs too. What further advances toward an open rejectionof the very form of religion, I made in this place I do not now, at this diſtance diſtinctly remember: But no doubt they were great. This I do remember, that I found my averſion to theſe ſins, which thro' the influence of education I abominated before, ſenſibly weakned. Yea, I found ſome ſecret hankering after ſome of them, a delight in them, who were guilty, and a ſort of approbation of them in my heart. Yet ſtill I was, *in a great meaſure*, reſtrained from an avowed practical compliance, by the awful impreſſions early inſtruction had left on my mind, which were not as yet *wholly* worn off; tho' far were they decayed, conſidering the ſhortneſs of my ſtay, whence I may eaſily diſcern what had become of them, If I had ſtayed longer here. Further I mind, that as this time, I had a great averſion to learning, which was the only good thing that in this place was urged upon me. I looked on it as a burden and drudgery, to which the baſeſt employments were to be preferr'd and hence I no way ſet my heart to it; but trifled my time away. And many a ſinful ſhift did I betake myſelf to, that I might get the time ſhuffled over. Pſalm. l. 17. 18. 21. *Thus I hated inſtruction, and caſt God's word behind my back. When thou ſaweſt a thief thou conſentedſt with him, and haſt been partaker with adulterers. Theſe things haſt thou done, and I kept ſilence, and thoughteſt that I was altogether ſuch a one as thyſelf.*

9. Thus I ſpent the winter. In the ſpring 1687, my mother fearing that I might be enſnared with the company I was now amongſt, came home for me, as minding the wiſe man's obſervation. Prov 29. 15. *The rod and reproof give wiſdom: But a child left to himſelf bringeth his mother to ſhame.* Rom i. 30. 2 *Tim. iii.* 3. But ſo great was my wickedneſs, that

n ſpight of natural affection, I was grieved at her eturn, and when firſt I heard her voice, it damp'd ne, I cared not to ſee her. Nothing I diſliked more, han a godly and affectionate mother's converſe. I eared to be queſtioned as to bygones. I feared ſhe would carry me away back to *Holland*, whereby I would be put under uneaſy reſtraints from my ſinful liberty.——Jer. ii. 25. *But thou ſaidſt, There is no hope. No for I have loved ſtrangers, and after them will I go.*

10. In the ſpring, or towards ſummer, my mother carried me with her much againſt my will: And put me to ſchool there at *Eraſmus*'s ſchool. I ſtayed but ſhort while there. But the advantageous method of teaching took with me; I began to delight in learning, and quickly turned proud of my ſucceſs. But otherwiſe, lived as I had done before, ſtill worſe and worſe under all the means God made uſe of to bring me near, and keep me cloſs to him. Jer xiii. 11. *As the girdle cleaveth to the loines of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: But they would not hear.*

CHAP. II.

Containing an account of the revival of convictions, their effects, progreſs, iſſues and interuptions from the cloſe of 1687, *to* 1690, *or* 1691, *when I went from* Perth *to ſtay at* Edinburgh.

1. IN the month of *February* 1687, king *James* emitted his proclamations for indulgence. whereon moſt of thoſe who had fled, ventured home; and *my mother* amongſt others, toward *Auguſt* o *September, that* year. It had been for my advanta probably, *for my* education to have ſtayed here, wh

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made me unwilling to return. In our return we were in imminent danger of ſhip-wreck on the ſcars of *England*, but by the mercy of God eſcaped. The danger was ſudden, and ſuddenly over and ſo left little or no impreſſion on me. When we came home we fixed at *Perth*, and abode there till harveſt 1690, or 1691, I cannot be poſitive which. What was my caſe as to my ſoul concerns during this time, ſo far as I remember, I ſhall here narrate.

2. Preſently upon our ſettlement in this place, I was entered to ſchool: and made ſome better proficiency than before. But as to religion I continued as inconcerned as ever, as intent upon ſin, as averſe to duty as formerly. However I carried under my mother's eye, when I was among my comrades I took my liberty, and went with them into all follies and extravagancies they went into, but with this aggravation above moſt of them, that what I did I knew to be a fault very often, whereas they, at leaſt many of them, did not. Yea, not only went I along with them, but was foremoſt, and enticed others to folly. Yet ſtill through the mercy of God kept from openly ſcandalous evils, ſave once, that I mind, with ſome other boys I was ſeized in a garden, taking ſome fruit. Whereof I was much aſhamed, and never attempted the like again, not from any real diſlike of the ſin, but fears of a diſcovery. And this I continued till toward the cloſe of king *James* his reign, when fears of a maſſacre or ſome ſudden ſtroak from the papiſts, whereof then there was a great noiſe every where, revived my concern about religion. Pſalm lxxviii. 34. 35. But *when he ſlew them, than they ſought him: and they returned and enquired early after God. And they remembred that God was their rock, and the high God their Redeemer.*

3. *This* concern being ſome deeper, and the effects *of it more* remarkable and laſting, I ſhall endeavour a *diſtinct account* of it. About this time, the Lord, by

by the means I lived under, the preaching of the word, catechizing in public and private, enlightned my mind further in the notional knowlege of the law and goſpel. My capacity growing with my years, and knowlege of what was ſin and what was duty, and what the fearful conſequences of ſin were and the advantage of duty, increaſing; ſin was left open and naked without the excuſe of ignorance, and conſcience had a further advantage, being arm'd with more knowlege and better inform'd; hereon its checks, when now by the Lord's providences it was in ſome meaſure awakned, were more frequent, and ſharp, and not ſo eaſily to be evaded: *John* xv. 22. 'If I had not 'come and ſpoken to them, they had had no ſin, but 'now they have no cloke for their ſin.'

4. Some touches of ſickneſs riveted on me the impreſſions of mortality and frality, and the tendency of each of thoſe numerous train of diſeaſes, by which we are daily expos'd to death: Hereon I was brought into and kept under continual 'Bondage through 'fears of death. *Heb* ii. 15.'

5. But that which above all affected me moſt deeply, and gave an edge to convictions, was the continual fears we were in of being ſuddenly deſtroy'd by the papiſts: This keept death in its moſt terrible ſhape ever in mine eyes and thoughts: And to my great terror, I ſaw wrath and judgment following it. 'The ſinners in Zion are afraid, fearfulneſs hath ſur-'prized the hypocrites: Who amongſt us ſhall dwell 'with devouring fire? Who amongſt us ſhall dwell 'with everlaſting burnings? *Iſa.* xxxiii. 14.'

6. Herein I was caſt into grievous diſquietment, *Pſalm* xiii. 2. 'I took counſel in my ſoul, having ſor-'row in my heart daily.' I was in a dreadful ſtrait betwixt two. On the one hand, my convictions of ſin were ſharp, fears of a preſent death and judgment quickned them, this made me attend more to the word the more I attended to it, they increas'd the mor-

ınd I was daily perſwaded, more and more that
vas no way to be rid of them, but by turning re
ous. On the other hand, if I ſhould engage in ea
with religion, then I ſaw the hazard of ſuffering ſi
ınd wiſt not but I might be call'd immediately t
or it; and this I could not think of doing: Bet
he two I was dreadfully toſſed in my own mind;
ights ſleep went from mine eyes, and I was fi
rouble: I ſet imagination a work, and did ſomet
trongly impreſs myſelf with the fancy of an
ut throat holding a dagger to my breaſt, and c
ng me theſe terms, 'Quit your religion, turn p
and you ſhall live: Hold it, and you are dead.
magination was ſometimes ſo ſtrong, that I have f
ed almoſt with it, and ſtill I was dreadfully unreſ
what to do: Sometimes I would let him give th
tal ſtroke: But hereon my ſpirits ſhrunk, and
heart fail'd at the apprehenſion of death: At
imes I reſolved to quit my religion, but with
ation to take it up again when the danger was c
But here I could get no reſt. What thought I,
treacherous enemy deſtroy me after I have do
and ſo I loſe both life and religion? And wha
die before the danger is over, and ſo time be n
low'd me to repent? *Hoſ.* vii. 11. Ephraim is
ſilly dove without a heart; they call to Egypt
they go to Aſſyria.

7. This ſort of exerciſe frequently recurr'd,
continued this way at times, ever till after the
of *Gillechrankie*, which was fought *July* 27th,
It had ſome interuptions, and then I was remiſs
fore, but for near a year, few weeks, and frequ
few days or nights paſſed over me without ſome
exerciſe: But the fears of the Papiſts being q
over, my remaining difficulty was only with my
victions. Now as to theſe I endeavoured to r
yſelf, 1. *By promiſes* of abſtaining from th
ich moſt directly croſs'd my light, and ſo

I was most plainly challeng'd. *Exod.* ix. 28 'And 'Pharaoh called for *Moſes* and *Aaron*, and ſaid, in-'treat the Lord for me,——and I will let the people 'go. 2. I took ſanctuary in reſolutions of enquiring into the Lord's Mind and complying. But when I conſulted any practical book, or the miniſtry of the word, and found them not give ſuch directions as agreed with my unrenewed heart, I was grieved and ſtuck there: *Matth.* xix. 16, 21, 22, 'And behold, one 'came to him, and ſaid unto him, good Maſter, what 'good thing ſhall I do that I may have eternal 'life.——Jeſus ſaid unto him, If thou wilt be per-'fect, go and ſell that thou haſt, and give to the 'poor, and thou ſhalt have treaſure in heaven? And 'come and follow me. But when the young man 'heard that ſaying, he went away ſorrowful: For he 'had great poſſeſſions.' 3. I thought to find peace in a more careful attendance upon duties: *Rom* x. 3, 4. 'Thus being ignorant of God's righteouſneſs, 'and going about to eſtabliſh mine own righteouſ-'neſs, I ſubmitted not myſelf unto the righteouſneſs 'of God, (nor ſhewed I any regard to Chriſt,) who 'is the end of the law for righteouſneſs, to every one 'that believeth.'

8. Though my fooliſh heart run to thoſe courſes, yet really they afforded no ſolid repoſe; for, 1. The firſt ſin againſt light, and the firſt omiſſion of duty, which very ſpeedily enſued upon the intermiſſion of the force that preſent conviction put on me, ſhook all. And I was confounded at the thoughts of appearing before God in a righteouſneſs ſo plainly ragged, that where it had one piece, wanted two. *Iſa.* lxiv. 6. 2. Though theſe ways gave ſome eaſe where trials were at a diſtance; yet when the thoughts of death came near, I found not quiet here: This was not gold tried in the fire, nor would it abide ſo much as a *near-hand view of a* trial: But at the very appearance *of a ſtorm, this* ſandy foundation ſhook. Matt

v

vii. 27. 3. Whenever convictions were awakened as to new ſins, challenges for old ones recurr'd, which ſhew'd that the cure was not perfect. * *Iſa.* l. 11. 'Behold all ye that kindle a fire, that compaſs your-'ſelves about with ſparks: Walk in the light of 'your fire, and in the ſparks that ye have kindled. 'This ſhall ye have of mine hand, ye ſhall ly down 'in ſorrow.'

9. The effects of this exerciſe that abode and increas'd afterwards, were principally these three. 1. Hereby I was brought into a doubt about truths of religion, the being of a God and things eternal: This heſitation was not from any argument that offered themſelves againſt theſe truths; or from any ſuſpicion of miniſters, parents, or others from whom I had received them: But merely from this, That whenever in danger or ſtraits, I would build on them a ſuſpicion ſecretly haunted me, What if the things are not? Whence I was brought to think, that I had not certainty and evidences about them anſwerable to the weight that was to be laid on them. I thought death, and the trouble attending it, were certain and ſenſible things: But I could not get my mind ſo ſatisfied, and fully aſſured upon the truths of religion. Still when under apprehenſions of death, I would have taken reſt upon the truths of religion, the perſwaſion fail'd me, and my mind begun to waver; though I could give no reaſon of this. *Prov.* iv. 19. 'The 'way of the wicked is as darkneſs: They know not 'at what they ſtumble.' 2. I was hereby perſwaded, and this perſwaſion ever after increas'd in ſtrength, that I could never have peace till I came to another ſort of evidence and certainty about the truths of religion, than I was yet acquainted withal: Death I ſaw inevitable, it might be very ſudden, I was capable of being

* *Conſider Heb.* x. 2, 3. *Where conſcience of ſin remains for the uſe of means, it argues their weakneſs.*

being impreſs'd with the fore-thoughts of it, and could not baniſh them. Therefor concluded I, unleſs I obtain ſuch a conviction of religion, and ſuch an intereſt in it, as will make me not only look at death without fear, but go through it with comfort, 'better 'for me I had never been:' But how or where this was to be obtain'd, I was utterly uncertain. Here I lay in great perplexity under the melancholly impreſſions that I had hitherto 'ſpent my money for that 'which is not bread, and my labour for that which 'profiteth not.' *Iſa.* lv. 2. 3. This perplexity was ſomewhat eas'd, while one day or other reading in the cloſe of the fulfiling of the ſcriptures, how Mr. *Robert Bruce* was ſhaken about the being of a God, and how at length he came to fulleſt ſatisfaction; hereby a hope ſecretly ſprung up, That one time or other, in one way or other the like might befal me, and that the Lord might ſatisfie me in this: Here was the dawning of a light that though long it did not fully clear up, yet was never put wholly out again; though it was far from ſatisfying, yet it kept from deſpair as to the iſſue:——*Mark* viii. 23. 'And he 'took the blind man by the hand and led him out of 'the town; and when he had ſpit on his eyes, and 'put his hands on him, he aſked him if he ſaw ought. 'And he looked up and ſaid, I ſee men as trees walk-'ing:' But all this notwithſtanding, 'the vail ſtill 'remained untaken away.' 2 *Cor.* iii. 14, 15.

10. About this time, one Mr. *Donaldſon* a reverend old miniſter, preached at *Perth*, and came to viſit my mother; called for me, and among other queſtions, he asked me if I ſought a bleſſing on my learning. To which I ingenuouſly anſwered, No. He replied with an auſtere look, "ſirrah, unſanctified learning has done much miſchief to the kirk of God." This ſaying ſtuck with me ever after, and left a deep impreſſion on me; ſo that when ever I was any way *timed, I applied* to God by prayer for help in my

learn

learning, and pardon for not ſeeking his bleſſing. But this was only when more than ordinarly difficulted.

But as to the main, all this exerciſe left me where I was before, affar off from God, and 'an enemy to 'him in my mind, which I evidenced by wicked 'works. *Col*, i. 21.

CHAP. III.

Giving an account of the increaſe of my convictions, during my ſtay at Edinburgh, *from harveſt* 1690, *or* 1691, *till* May 1693, *and the vain refuges I betook myſelf to for relief.*

1. MY mother deſigning to have me well educated for the advantage of better ſchools, in harveſt 1690, or 1691, did remove to *Edinburgh*, and fixed me at Mr. *Gavin Weir*'s ſchool, where I ſtayed (ſave only for the ſpace of ſome months that I abode in *Carlop*'s family, and learn'd with his children and ſome others, under one who had been an under teacher to Mr. *Weir*, and after his removal, taught a few privately) till *November* 1692, when I entered to the college under Mr. *Alexander Cuningham*. Here it was my mercy that I fell in with ſober comrades, and bookiſhly inclined. But this is not my deſign to narrate; and therefore I proceed to obſerve the ſteps of the Lord's work with me as to my ſoul.

2. While I abode here, the Lord gave not over his dealings with me. *Acts* xiii. 18. 'About the time 'of forty years, ſuffered he their manners in the wil 'derneſs.' Long alſo did he bear with my manners In this place the work went on. For, 1*ſt*, as knowlege increaſed, ſo convictions, if not in force, yet in number increaſed, ſtill as knowledge of the law grew which it daily did under the means of grace, the *knowlege of ſin* alſo grew: 'For by the law is the 'knowle

nowlege of ſin. *Rom* vii 7.' The Lord daily let ſee, that he was wroth on account of ſins that nerly I had not noticed. *Pſalm* l. 21 'Theſe things ou haſt done, and I keept ſilence: Thou thoughteſt was ſuch an one as thyſelf: But I will reprove ee, and ſet thy ſins in order before thee.' 2*dly*, new afflictions, the impreſſions of my mortality re riveted. and I was ſtill the further *in bondage ough* the growing *fears of death*. *Heb* ii. 15. 3*dly*, e word being daily preach'd, and daily meeting h me, forced me, tho' unwilling, to make ſome quiry into my ſincerity in religion, which I now de ſome profeſſion of. A cloſs word, will, at length n bring a *Judas* to ſay, *Maſter is it I. Matth* xxvi. ,21, 22, 23. 4*thly*, By the means of grace, *Herod*-, to ſave ſome boſom idols, engaged me, *Mark* vi. 'to do many things and hear the word gladly.' 3. The means whereby theſe effects were wrought, re, 1*ſt*, The preaching of the word. *Rev.* i. 16. y the two-edged ſword that goes out of his Mouth,' Lord did oft wound me, and the ſecrets of my rt were made manifeſt. I found 'the word a diſ- erner of the thoughts of the heart and its intents.' *or.* xiv. 25. *Heb.* iv. 12. 2*dly*, The Lord made of the rod. He laid his hand on me. When I was ll and in health, the word did not affect ſo much, r did I attend to it ſo carefully. *Jer.* xxii. 21. 'I pake unto thee in thy proſperity, and thou wouldeſt ot hear: This has been thy manner from thy outh, that thou obeyedſt not the voice of the Lord —*Hoſ* v 15. In their affliction they will ſeek me arly *Job* xxxvi. 8. 9. If they be bound in fetters, nd be holden in cords of affliction: Then he ſhew- th unto them their work, and their tranſgreſſions at they have exceeded.' 3*dly*, I read *Shepherd's* tife, called, *The ſincere convert*, which galled me, cut *me to the quick*; it came very cloſs home to

me, and affected me very much, and put me to queſtion deeply my ſincerity.

4 By theſe means I was driven ſometimes to great extremity, and carried the length of a form of religion. I prayed not only evening and morning, but at ſome other times retired, and would weep plentifully in ſecret, and read, and pray, and reſolve to live otherwiſe than I had done. *But this goodneſs was as the morning cloud, and early dew. Hoſ.* vi 4. It keept pace with my convictions. It was force, not nature; and this ſtrictneſs laſted no longer than the force that occaſion'd it did. *And Joaſh did that which was right in the ſight of the Lord, all the days of Jehoiada the Prieſt.——But Jehoiada waxed old——and died.* 2 Chron. xxiv. 2. 15. 17, 18. *Now after the death of Jehoiada, came the princes of Judah and made obeiſance to the king and the king hearkned unto them. And they left the houſe of the Lord God of their fathers and ſerved Groves and idols.*

5. While I was under theſe diſtreſſes, many a wicked ſhift did I betake myſelf unto for relief, though without effect *Hoſ.* v. 13. 'When *Ephraim* ſaw 'his ſickneſs and *Judah* ſaw his wound, then went 'Ephraim to the *Aſſyrian*, and ſent unto king *Jareb* 'yet could he not heal you, nor cure you of your 'wound.' When ſearching marks were offered from the word, which tended to diſcover my naughtineſs or when I read them in books, *1ſt*, If any thing was ſpoken or mentioned, that did in appearance make for me, than I greedily gripped to that: For I was very unwilling to ſee my own hypocriſie; and therefor, if I had but a ſhew to found my claim, I laid hold on what was offered, like the young man, when Chriſt ſpoke of keeping the comandments, he anſwered being unaquainted with the ſpiritual extent of the law, *Matth.* xix. 20. 'All theſe things have 'kept from my youth, what lack I yet?' So ſaid I *2dly*, When I found ſomewhat required that I neith

had nor reſolved to comply with, becauſe perhaps it was, on ſome account or other, dear, than I reſolved to compound the matter, and make amends ſome other way and beg a licence for that, like *Naaman*, 2 *Kings* v. 17, 18. 'Thy ſervant will henceforth offer neither burnt offering, nor ſacrifice unto other 'gods but unto the Lord. In this thing the Lord pardon thy ſervant, that when my maſter goeth into 'the houſe of Rimmon to worſhip there, and he 'leaneth on my hand, and I bow myſelf down, in the houſe of Rimmon.' 3*dly*, When any mark was offered, that I could not ſhift, nor pretend unto, then I was ready to queſtion, whether he that offered it were not miſtaken, 'and ſecretly queſtioned the truth,' following the meaſures ſatan took with *Eve*; *Gen.* iii. 1, 4.—'Yea hath God ſaid, ye ſhall not eat of e-'very tree of the garden.' And again, 'Ye ſhall not 'ſurely die.' 4*thly*, When I could not ſee, not thro' the want of ſufficient light, but through my unwillingneſs to admit it. I was ready to quarrel that miniſters and books did not tell me plainly. *John.* x. 24. 'Then came the Jews round about him, and ſaid 'unto him, How long doſt thou make us to doubt. 'If thou be the Chriſt tell us plainly. Jeſus anſwer-'ed them, I told you and you believed not' 5*thly*, Sometimes when I was gravelled with a mark I promiſed it a hearing at a more convenient ſeaſon, and ſo like *Felix* ſhifted the trouble for the time *Acts* xxiv 25. 6*thly*, Sometimes I would ſlip over theſe things that made againſt me. *Acts*, xvii. 32. 'He that doth 'evil, cometh not to the light, becauſe his deeds are 'evil, leſt they ſhould be reproved. *John* ii. 20. 7*thly*, I carefully ſought for the loweſt marks, and the leaſt degrees of grace that might be ſaving. I deſigned only as much Religion as would take me to heaven; and therefor I ſtill enquired with the young man, 'What 'good thing ſhall I do that I may inherit eternal life?' *Mat.* xix. 16. I deſired no more than would do this,

ſerve this turn ; and any thing that would ſer
provided my beloved luſts were ſpared, I wou
him reſolve upon. *8thly*, When none of the
would avail in the general, I would reſolv
doing any thing that the Lord required, like h
ſaid, *Luke* ix. 57, 58. 'Maſter, I will follo
'whitherſoever thou goeſt.' But then with
ſtill retracted when the Lord, as he oft did, did
of particulars he would try me in, which we
to my inclination. *9thly* When I ſaw I beho
quit theſe of which the Lord oft convinced m
I begged a little reſpite or delay, and I would cc
'*Auguſtin*-like, I was content to be holy, but n
And another alſo ſaid, *Luke* ix. 61, 62. 'I
'will follow thee, but let me firſt go bid the
'well which are at home at my houſe. An
'ſaid, No man having put his hand to the plou
'looking back, is fit for the kingdom of Go
excuſe, a delay in God's account, is a plain re
For all commands and invitations require p
obedience; 2 *Cor* vi. 2. 'Now is the acceptec
'Now is the day of ſalvation. *Heb* iii. 15. A
'day if you will hear his voice; harden no
'hearts.' *10thly*, After all ways were tried, I
no relief. I blamed my education. I knew the
ſome change, my queſtion was whether it we
right one: Now, thought I, if I had not been
ouſly educated, but had turned all at once, it
have been more eaſily diſcernable. Thus I w
tangled in my own ways. *Iſa.* lix. 9, 10. 'W
'for light, but behold obſcurity; for brightne
'we walk in darkneſs We grope for the wa
'the blind and we grope as if we had no eyes:
'ſtumble at noon-day as in the night, we are
'ſolate places as dead men.' And the true rea
my ſtrait was, I was ſcorning, and not really de
of light, unleſs it had been to my mind. Pſalm lxx
'*They know* not, neither will they underſtan

'walk on in darkneſs *Prov.* xiv, 6. The ſcorner 'ſeeketh wiſdom, and findeth it not. Many other deceits and ſhifts my heart uſed, which now at ſo great a diſtance I cannot remember. But theſe are the principal which do occur upon reflection; and in them how evident is it, That 'the heart is deceit-'ful above all things, and deſperately wicked. Who 'knows or can know it. *Jer.* xvii. 9.'

6 Though now I ſeemed ſometimes to have gone far, yet really I was wholly wrong: For, 1*ſt*, All this while being convinced of the neceſſity of a righteouſneſs, but ignorant of Chriſt, 'I ſought it by the works 'of the law. *Rom* x. 3, 2*dly*, The carnal mind that 'is enmity againſt God and is not ſubject to the law 'of God, ſtill continued. *Rom* viii. 7. 3*dly*, All my exerciſe was only a toſſing betwixt light and love to ſin: And ſin ſtill carried it; for my boſom idols I would by no means part with. 4*thly*, Self was the animating principle of any form of religion that I had. So much of it, as would ſave me from hell, or take me to heaven, and no more I deſired. 5*thly*, All this religion came and went with the occaſions mentioned: It was not abiding.

7. Providentially about this time *Clarks Martyrology* was caſt into my hand. I loved hiſtory, and read it greedily. And ſome impreſſions it left on me, that wanted not their own uſe now and afterwards: 1*ſt*, The patience, joy, and courage of the Martyrs, perſuaded me that their was a power, a reality in religion, beyond the power of meer nature, 2*dly*. I was convinced that I was a ſtranger as yet to this, becauſe, I could not think of ſuffering. 3*dly*, I was brought to ſome faint deſires, after acquaintance with this power of religion. *Dan.* iii. 28, 29. 'Then Nebuch-'adnezzar ſpake and ſaid, bleſſed be the God of 'Shadrach, Meſhach and Abednego.——There is no 'other God that can deliver after this ſort. Oft was I in reading this book, at Balaams wiſh

'Let me die the death of the righteous, and let my 'laſt end be like his. *Num.* xxiii. 10.' But like him, I loved not their life

8. I obſerve, that at this time, 1*ſt*, God reſtrained me from many follies others run into, and I was much inclined to, by my bodily infirmity, a trouble in my joints, which made me unable to go. 'Thus 'he hedged in my way, *Hoſ.* ii. 6.' That I ſhould not find my lovers, 2dly, The Lord in mercy provided me comrades, that were tender of me, and took care of me. He fed me, and led me, though 'I knew 'him not. *Hoſ.* ii. 8. *Iſa.* xlv. 5. *Jer.* ii. 17. 3*dly*, So far was I from being thankful, that my proud heart fretted that I was kept from theſe things other followed. I would have been at rejoicing in my ſtrength; and vex'd I was, that I had an occaſion of glorying cut off. And I was not thankful either for the Lord's cutting off by this means many occaſions of ſin; nor for his mercy in providing perſons to take care of me. O what reaſon have I to ſay, 'The Lord is good to 'the unthankful and evil. *Luke* vi. 35.

CHAP. IV.

Containing an account of the progreſs of the Lord's work, the ſtraits I was reduced to, and the courſes I took for relief, from May 1693, *when I left* Edinburgh, *till I went to the family of* Wemyſs, Auguſt 1696.

1. THE air agreeing neither with my mother nor me, ſhe was adviced, and at length reſolved to leave *Edinburgh*, and go to St *Andrews*, a place more wholeſome, and more convenient for my education, to which ſhe always had a ſpecial regard. Here I cannot but obſerve the remarkable kindneſs *of the* Lord in guiding me, though then I took no *notice of it. Iſa.* xlv. 5. 'I am the Lord, and there 'is none elſe, there is no God beſide me: I girded 'thee though thou haſt not known me.' 1ſt, At a time

when my heart inclined me moſt to folly, and
y entring to the college, I was expoſed to many
tations to it, the Lord ſeaſonably laid his hand
e, and tryſted me with trouble, that was a mean
train me, and keep me from contracting any in-
y with thoſe, whoſe converſe might have pro-
rejudicial to me, and to engage me to chooſe
r comrades. *Deut.* viii. 5. *Thou ſhalt alſo con-
in thine heart, that as a man chaſtneth his ſon,
Lord thy God chaſtneth thee.* Again, 2*dly*, This
oſition, during the firſt two months of my ſtay
: College, being only in my joints, did not
r, but further my ſtudies; and the Lord pro-
one who, though a ſtranger, and under no
l obligations, yet attended me as cloſs as he
een my ſervant, and was as tender of me as if
d been my brother. During this time, I made
ter proficiency in the *Latin* Tongue, then ever I
ormerly done; the Regent I was under being
ſkilful in teaching it, and attending very care-
After this time he fell ill, and was not cap-
to attend; and I fell ill, and was thereby o-
l to remove to St. *Andrews*, which was much
advantage. For I came under the care of Mr.
s Taylor, a man very capable, and very care-
and kind to me. And the claſs I left was broke
the Regent continuing indiſpoſed that year,
alling next year into a frenzy. Thus the Lord
l me from place to place for my good, and e-
where provided me friends. Deut. xxxii. 10.
*und him in a deſert land, and in the waſte and
ng Wilderneſs: He led him about and inſtructed
he keept him as the apple of his eye.* But God's
eſs in guiding to places for my good, and keep-
om inconveniencies, Snares and dangers, into
others fell, had no effect on, nor were they
d by me. Jer. ii. 6, 7. *Neither ſaid they,
is the Lord that brought us up out of the land*

a Land of deſerts, and of pits, through a la
drought, and of the ſhadow of death.—And I br
you into a plentiful country, to eat the fruit th
and the goodneſs; but when ye entred ye defil
land, and made mine heritage an abomination.

2. When I ſettled at St. *Andrews*, the Lo
not his work, and ſtriving with me: But the
ſovereign grace that begun, went on with it.—
xx. 6, 8, 9. *I lifted up my hand unto them, to*
them out of the land of Egypt.—But they re
againſt me, and would not hearken unto me.—
ſaid I, I will pour out my fury upon them.—
wrought for my Name's ſake. Ezek. xxxvi. 32
for your ſakes do I this, ſaith the Lord God, be it k
unto you: Be aſhamed and confounded for your
O houſe of Iſrael.

3 Here the Lord caſt my lot under choice
of grace, the *Miniſtry* of worthy Mr. *Thoma*
reſter; under this ſearching *Miniſtry*, the Lo
gun to give me ſome ſmall diſcoveries of the
ſecret and ſpiritual evil of my heart and carri
Ezek. viii. 12. *into the ſecret chambers of im*
to let me ſee what my heart did *in the dark.* I
opened mine eyes to diſcern ſomewhat of that
of pride that is in the heart, and the wickedn
it. Though I was ſome way convinced of my
weakneſs, when I had any difficulty more than
nary before me, and would ſeek help from Go
when I got through, I valued myſelf upon n
quittance. Of the wickedneſs and unjuſtneſs o
the Lord in ſome meaſure convinced me; 1 C
7. 'What haſt thou, O man, that thou haſt r
'ceived? And if thou haſt received, wherefor
'thou boaſt?' 2*dly*, He convinced me of the
edneſs of the ſtraying of my heart after Idols
cially in the time of worſhip: *Ezek* xi. 21. '
'*for them* whoſe heart walked after the heart
'd

'deteſtable things, and their abominations, I will re-
'compence their ways upon their own heads, ſaith
'the Lord God. *Ezek.* xiv, 4, 7. For every one of
'the houſe of *Iſrael*, or of the ſtranger,——which
'ſetteth up his idols in his heart, and putteth the
'ſtumbling-block of his iniquity before his face,
'and cometh to a prophet to enquire of him con-
'cerning me, I the Lord will anſwer him by my-
'ſelf.' I was made to ſee, in ſome meaſure the dan-
ger of offering ſuch duties to him, who requireth us
to *Deut.* xxxii. 46. *ſet our hearts* to what he ſpeaks,
and to *keep our foot when we come to the houſe of
God. Eccl.* v. 1. 3*dly*, I was likewiſe made to ſee ſome-
what of my truſting to my duties, and reſting on the
bare performance, inaſmuch as I was not for moſt
part challenged for unſuitable performance. but for
the intire omiſſion of them, and with the *Phariſee* I
thought it enough, if I conld ſay, That I did the
duty. But now the Lord let me ſee, that more was
required, though with him I could ſay, *I faſt twice a
week.* Luke xviii. 12. The Lord convinced that he
might anſwer, 'When ye faſted, did ye at all faſt
'unto me, even to me?' *Zech* vii 5.

4. Theſe when added to former diſcoveries of
guilt, gave frequently much diſturbance, and caſt me
into racking perplexity and diſquitement; but the
darkneſs and enmity of my mind remaining, I ſtill
had recourſe to wicked and vain courſes for peace,
ſuch as theſe formerly mentioned; but they afforded
me little quiet. *Pharaoh*-like I engag'd to amend
thoſe things wherein formerly I had fail'd; but with
him I quickly broke, when the force that drave to
this was over. At laſt finding no peace in any of
theſe courſes, I reſolved to enter into ſolemn cove-
nant with the Lord; and accordingly I wrote and
ſubſcrib'd a ſolemn covenant, whereby, I bound my-
ſelf *to be for God, like Iſrael* when under the awful
impreſſions of Sinai, and the dreadful appearance '

God there; I ſaid, *Deut.* v. 23. 28. 'All that the 'Lord our God ſhall ſay unto us, we will hear and 'do it:' And like the Scribe that came to Chriſt. *Luke* ix. 57. 'Maſter I will follow thee whitherſo-'ever thou goeſt.'

5. When I had once done this, then I concluded all was right; For, 1. I found a ſort of a preſent peace. Ammendment I thought ſufficient attonement, and ſuch an engagement I looked on as performance. I now ſaid, *Prov.* 7. 14. *I have peace-offerings with me: this day I have paid my vows.* 2. I at this time found frequently an unuſual ſweetneſs in hearing of the word; eſpecially in hearing Mr. *Forreſter* lecture on *Acts* xiii. 43. on the ſabbath-night. Here as I received ſometime the moſt piercing convictions, 1 Cor. xiv. 25. ſo I received *Taſtes of the good word of God, and the powers of the world to come.* Heb vi. 5. This like the ſtony ground, *I heard the word, and anon with joy received it.* Matth. xiii. 20. 3. Common gifts increaſing as light grew, I took them for ſpecial grace, and thus have taken up with the fooliſh Virgins, *the lamp* of a profeſſion *without Oil.* Matth. xxv. 1. I began to ſet up for a Virgin too, and like ſuch I began to be eſteemed by ſome of them for that which really I was not, but only appear'd to be.

6. But the merciful and good God would not ſuffer me to reſt here. *Jer.* ii. 35, 36, 37. 'Yet thou 'ſayeſt, Becauſe I am innocent, ſurely his anger ſhall 'turn from me. Behold I will plead with thee, be-'cauſe thou ſayeſt, I have not ſinned. Why gaddeſt 'thou about ſo much to change thy way? Thou al-'ſo ſhalt be aſham'd of *Egypt*, as thou waſt aſham'd 'of *Aſſyria.* Yea thou ſhalt go forth from him, and 'thine hands upon thine head: For the Lord hath 'rejected thy confidences, and thou ſhalt not proſ-'*per in them.*' The Lord quickly let me ſee my miſtake; *For,* 1 The imaginary peace that I had by

makir

ıg this covenant, was quickly lost by breaking
ırruption retaining ſtill its power, its locks not
yet cut, whenever a temptation offered; *Judg.*
1. like *Sampſon* upon a cry of the *Philiſtines*
on him, it broke all thoſe ties, with which I
ıly, like his deceived miſtreſs, thought it bound:
he children of *Iſrael* at *Sinai*, * I engaged fair
d herein thought all right; but when I came
rothhattaavah, which was the next *Station* in
way through the wilderneſs, and a temptation
. my way, I felt a murmuring, loathing the
ı, and luſting after the fleſh, and this broke all.
ord's wrath hereon being afreſh intimated a-
me, as it was againſt them on that occaſion.
t only upon ſuch breaches met I with new chal-
, but old ones were reviv'd; and by this I found
: accounts ſtill to be ſtanding againſt me,
fill'd me with confuſion and jealouſies of theſe
Jer. ii. 22. *For though thou waſh thee with nitre*
ke the much ſope, yet thine iniquity is marked
me ſaith the Lord. 3. The Lord inſinuated
diſcoveries of the treachery of my engage-
; let me ſee how my heart was not ſound, and
ıere were ſecret reſerves in my engagments for
ins from which my heart was not divorced;
ı yet I remember, that at the time I made thoſe
:ments, when my heart put in for ſparing
my light forc'd me, as it were for the preſent,
ı not without reluctancy, to give them up, at
ı words; but really I did not do it. Now the
ave ſome intimations of this heart-treachery,
when further diſcovered by the event, my co-
could not quiet me about: *Deut.* v. 29. *They*
ell ſpoken all that they have ſaid. O that there
ich a heart in them. 4. The Lord let looſe
ſome

* *Numb.* v. 27. *&c, compared with* Numb. xxxiii. 16.
Exod. xi. 34.

ſome corruptions like the *Canaanites* to try me, too off the reſtraints, and then like water damm'd i they became more violent and troubleſome, and a length bore down all that I had ſet in their way: E theſe means the Lord let me ſee the fruitleſſneſs an vanity of this covenant, which however ſpecious lik was indeed but a covenant with death: And by th diſcovery I was put into the utmoſt confuſion, whi the evil, I thought I was provided againſt came upo me: *Iſa.* xxviii. 19. 20. 'From the time that it go 'eth forth it ſhall take you: For morning by morn 'ning ſhall it paſs over, by day and by night, an 'it ſhall be a vexation only to underſtand the re 'port. For the bed is ſhorter, than that a man ca 'ſtretch himſelf on it: And the covering narrow 'er, than he can wrap himſelf in it.' This I found veri fied to my ſad experience.

7. Notwithſtanding the felt vanity of theſe lega ſelfiſh, anti-evangelical courſes, I ſtill cleaved to them For, 1. The peace I loſt by breaking, I ſtill endea voured to recover by renewing my covenant, truſtin myſelf in the greatneſs of my way, and laboured i the fire. My heart when I was defeat, gave me ſuc advice as the king of *Syria*, got from his ſervant when he was defeat by *Iſrael*; *Number an army lik thou haſt loſt, horſe for horſe, and chariot for chario and we will fight againſt them in the plain, and ſure we ſhall be ſtronger than they.* 1 Kings. xx. 25. I lai the blame ſtill on ſome accidental defect in my form management, and I thought were that provided a gainſt, all would be well. 2. When ſtill I found ſom thing wanting, I caſt about in my own mind, an contriv'd to make it up with ſomething extraordi ary of my own, the multiplication of duties, or ſom ſuch thing or other. *Micah* vi. 6, 7. 'Wherewit 'ſhall I come before the Lord, and bow myſelf be 'fore the high God? Shall I come before him wi 'burnt-offerings, with calves of a year old? W

the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?

8 But ſtill theſe vain refuges fail'd me, and my caſe was truly miſerable while purſuing them. *Iſa.* xxx. 1, 2, 3. 'Wo to the rebellious children, ſaith the Lord, that take counſel, but not of me: And that cover with a covering, but not of my ſpirit, that they may add ſin to ſin: That walk to go down to *Egypt*, and have not aſked at my mouth, to ſtrengthen themſelves in the ſtrength of *Pharaoh*, and to truſt in the ſhadow of Egypt. Therefore ſhall the ſtrength of *Pharaoh* be your ſhame, and the ſhadow of *Egypt* your confuſion.' Now, as I was really miſerable in following thoſe courſes, ſo, if the Lord of infinite mercy had not prevented it, I had landed in one of four ſad iſſues, wherein oft-times ſuch exerciſes and courſes teminate; Either, 1. If I had been freed from convictions, or the Lord had given over his ſtriving with me, and carrying on the work of conviction; after convictions had carried me the length of a form of religion, I had ſurely notwithſtanding all the diſappointments, ſitten down ſatisfied with that, as having *found the life of my hand*, or having by the endeavours of my hand and its labour obtained that which would give me a ſort of life. *Iſa* lvii. 10. 'Thou art wearied in the greatneſs of thy way, yet ſaidſt thou not, There is no hope: Thou haſt found the life of thine hand (that is a ſort of life by thy labour) therefore thou was not grieved.' Or, 2. if convictions had been carried on, and the Lord had left me ſtill to follow thoſe courſes I took, I would have *Hab.* ii. 13. 'laboured in the fire all my days, wearied and vexed myſelf for very vanity, *Iſa.* lv. 2. ſpending my money for that which *is not bread* and *my* labour for that which doth not *profit*;' in a continual viciſſitude of vows, cov-

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nants, engagements, and reſolutions, breaches and diſquietements, engagements and falſe peace, breaches and racking convictions would alternatively have taken place: 'And thus I had ſpent my days, and 'at the end ſeem a fool' *Jer.* xvii. 11. Or, 3. After I had wearied myſelf for a while in thoſe vain ways, I would have utterly given up with religion as a vain thing, and ſaid, with thoſe mentioned by the prophet, who ſaid, 'It is vain to ſerve God; and what pro-'fit is it that we have kept his ordinances, and that 'we have walked mournfully before the Lord of 'Hoſts?' *Mal.* iii. 14 And ſo with them I had gone over to plain atheiſm and profanity. Or, 4. Being forced to ſeek ſhelter for my convictions; and being ſo oft and ſadly diſappointed by all the ways I tried, I had at laſt ended in deſpair, like *Judas*, and ſaid, 2 *Kings* vi. 33. *This evil is of the Lord, why wait I any longer*, like that wicked king? And in very deed I had ſome experience of all theſe iſſues. Sometimes I ſat down with the form, *Rev.* iii. 17. *and judged I was rich and increaſed in goods, and had need of nothing.* Sometimes I wearied myſelf in running from one of thoſe vain courſes to another. At other ſeaſons I turn'd careleſs, as finding no profit, and was juſt at throwing up all care of religion. And very oft I was upon the very brink of deſpair, almoſt quite diſtracted.

9. When I was thus diſappointed, eſpecially after the making, and frequent repeating of vows and engagements, I was caſt into the utmoſt perplexity to find where the fault lay. I found this way of covenanting with God, recommended by miniſters, mentioned in the ſcripture, and the people of God declared they had found the benefit of it. I could not challenge myſelf, at leaſt at ſome times, for known guile in the *making of it. What* I engag'd to do, I was reſolv'd upon *at the time.* I did engage with much concern and *ſolemnity*; and for ſome time after, I would have walked

walked with much ſtrictneſs: But tho' I could not then diſcern where the blame lay, I have ſince been made to ſee it. 1. 'Being ignorant of the righteouſ-'neſs of God I ſtill went about to eſtabliſh a righte-'ouſneſs of my own.' *Rom.* x. 3. And tho' in words I renounced this, yet indeed I ſought righteouſneſs and peace, not in the *Lord Jeſus Chriſt, who is the end of the law for righteouſneſs to every one that believes,* Rom. x. 4. but in my own covenants and engagements: So that I really put them in Chriſt's room. 2. Whatever room I, in words, allowed Chriſt as to forgiveneſs for bygones, yet my peace and hope of it for the future, and ſo my truſt, was in the evenneſs of my own walk. I obtained not righteouſneſs, becauſe I ſought it *as it were by the works of the law.* Rom ix. 32. This neglect of Chriſt, and ſhuffling my own covenants and obedience in his room, was evident; becauſe whenever I was challenged for ſin, inſtead of recourſe to his blood, I ſtill ſought peace only in renewing my vows. 3. The conſent I gave to the law, was not from the reconcilement of my heart to its holineſs, but meerly, in compliance with the conſtraint put upon me by my convictions. But in very deed Rom. viii. 7. *the enmity againſt it* ſtill continued. And I would not have made it my choice, if that had not forced me to it; ſo that I ſubjected not myſelf to it. 4. I engaged to live a new life with an old heart, not being yet made to ſee, that *unleſs the tree is made good the fruit cannot be good.* Mat. xii. 33. 5*thly*, *The eye was not ſingle*, Mat xix. 16, vi, 22. all I aimed at was ſelf, to be eaſed of convictions, and obtain peace from theſe racking diſquitements I was under. I had not the leaſt concern for the Lords glory, provided I were ſafe. 6. In a word, I engaged before the Lord had throughly engaged me. We may be willing *in ſome ſort* before the Lord hath made us truly *willing.* 1 *John* iv. 10. *The firſt real* kindneſs *begins on his ſide*; and we are never engaged to love

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till the Lord's kindneſs do draw us. The force of a ſtrait by convictions may overpower us into ſome pretenſions of kindneſs; thus it was with me. Willing I was to be ſaved from hell, and to have heaven, under the general notion of a good place; but not to be ſaved in God's way, on his terms and in order to theſe ends he propoſes in the ſalvation of ſinners.

10. This was not my only trouble at this time. Now I was engag'd in the ſtudy of Metaphyſicks and natural Theology, accuſtomed to ſubtile notions, and tickled with them; whereupon Satan, in conjunction with the natural Atheiſm of my heart, took occaſion to caſt me into racking diſquietment about the great truths of religion, more eſpecially the being of a God. Thus, in the juſtice of God, that wherein I delighted, I mean ſubtile and abſtract notions, prov'd the occaſion of much perplexing difficulty to me. For, 1. Some ſeeming ſucceſs in my ſtudies, the firſt year I engag'd in the ſtudy of Philoſophy foſtered the natural conceit we all have of our own ability to know, and emboldned me to proceed further than was meet. So true is that of the word, 1 *Cor.* viii. 1. *Knowlege puffeth up.* 2. Hereon the natural curioſity of my vain mind took a liberty to enquire without fear into things too high, and made me promiſe myſelf ſatisfaction about them, in and by my own enquiries; *Job* xi. 12. *Vain men would be wiſe, though he is like the wild aſs's colt.* Thus he intrudes into thoſe things which he hath not ſeen, *Col.* ii. 18. *vainly puft up by his fleſhly mind.* 3. And hereon ſuffering a diſappointment, and failing of ſucceſs, the natural atheiſm, and enmity of my carnal mind, that rather inclines to reject the things of God than our own darkneſs, begun when puzzled to enquire, *How can theſe things be?* John iii. 9. Thus, Rom i. 2. *profeſſing myſelf wiſe I became a fool.* 4 Satan that waits *all advantages* finding me thus caught in the thicket, *plunged me* deeper, by throwing in the Eph vi 16 fie

16. *fiery darts* of ſubtil arguings againſt the being of a God; whereby all was ſet on a flame, and I ſometimes caſt into violent convulſions.

11. This exerciſe about the being of God was much more diſquieting than that formerly mentioned; Then, there was only an unſettledneſs of mind proceeding from the *felt want of evidence ſufficient to quiet the mind,* in that aſſurance of the truth that was neceſſary to embolden it without fear in all its ſtraits to have recourſe to, and take reſt in God. Now, there were contrary diſquieting arguments: Then I was only at that of the diſciples, *John* xiv. 8. *Lord, ſhew us the Father, and it ſufficeth us.* But now I was diſturbed with the working of the *Ruler of darkneſs, Eph.* vi. 12. *and high imaginations exalting themſelves againſt God.* 2 *Cor.* x. 5.

12. Though the Atheiſm and enmity of my heart againſt God were ſtill unremoved, and great, yet the Lord ſuffered me not to yield, but made me dread and recoil at the terrible concluſion aim'd at by thoſe arguings. For, 1. There remain'd ſo much of that natural knowlege of a diety which God hath made manifeſt even in the Heathens, that is in their conſciences, *Rom.* i. 19. and there was ſo much of ſtrength added to it by the external evidence of this truth by the works of creation and providence, as made me recoil at the thoughts of that horrible concluſion of the Atheiſt, *There is no God.* 2. Being at the ſame time deeply affected with deep apprehenſions of the ſhortneſs and uncertainty of a preſent life, I dreaded to admit the concluſion that I ſaw would ſhake the foundations of any hope of relief for the future from the other ſide of time. *Pſalm* xi. 3. *If the foundations be deſtroyed, what hath the righteous done?*

13. In this ſtrait, betwixt light that would not admit of a flat denial of *the being of a God,* and Atheiſm *enflamed* and ſtrengthned by Satan's fiery darts, *I betook myſelf* ſtill to vain and ſelfiſh courſe

My disturbance was from reasonings, and I tho
to relieve myself by my own reasonings. Not
more did I foolishly think, can be requisite to
blish my mind about this truth, and for ever to c
my mind in a firm assent to it, than to obtain
monstrative arguments for the being of a God: T
I thought *by searching to find out God.* Job xi. 7:
like the *Psalmist*, when shaken about the provid
of God, *Psalm* lxxiii. 16. *I thought to know*
That is by my own reasonings, I expected to
tain establishment in the truth, and an answer tc
objections urged against it.

14. Wherefor I seriously set myself to the se
of such arguments; and I found them; but fc
not that relief I expected: *Psalm* lxxiii. 16. *Wh*
thought to know this, it was too painful for me.
1. The most straitning and forcible of those a
ments proceeding upon the absurdity of the conti
conclusion with great evidence, would not allo
any thing to be said to the argument, and so ext
ed an assent: But not enlightning the mind
any satisfying notions and discoveries of the C
whom they obliged me to own as existent, my m
was not quieted. For in things of any practical
fluence, without some competent measure of li
about the nature of things, the soul requiring s
faction, not only as to their reality, but their m
ness to answer those practical uses whereabout
concerned, cannot rest without some discoveries
this: *John* xiv. 5. *Thomas said unto him, Lord,*
know not whether thou goest; and how can we kn
the way? 2. These arguments forced indeed so
assent in the time: But not dissolving contrary
jections, whenever the light of them was remov
and contrary objections came in view again, I
intirely shaken, like him in *Cicero*, who read *Pla*
arguments for the immortality of the soul, and sa
When I read, I assent, but I cannot tell how; but so

as I lay down the book, all this aſſent is gone. It is faith alone that, as the word is, *Heb.* xi 1. *reproves* contrary arguings, and plants in the ſoul an abiding light, that keeps the ſoul firm in its adherence to truth. Thus like the Philoſophers of old; 1 *Cor.* i. 21. *In the wiſdom of God, by wiſdom I knew not God.*

15. Though I was thus entangled, rather than extricate by theſe ſelfiſh ſhifts, yet my vain mind ſtill followed theſe courſes. For, 1. What hitherto I had failed of, I expected I might find by ſome further progreſs in learning; and therefor I applied myſelf vigorouſly that way. But any little progreſs I made, made me ſtill more ſenſible how far I was diſappointed, and made me experience the truth of this, that *he that increaſeth knowlege, increaſeth ſorrow.* Eccl. i. 18. The further I proceeded I ſtill found the more difficulties, and the leſs ſatisfaction. When this courſe could not avail, then I ſpent my weary hours in vain wiſhes for ſome extraordinary diſcoveries: *Luke* xvi. 30. *Nay, but if one riſe from the dead, they will believe.*

16. Tho' I reached not the ſatisfaction I aimed at, yet I cannot ſay but this exerciſe had ſome uſeful effects. 1. It let me ſee, That I had need of ſome further evidence and eſtabliſhment about the truths of religion, than hitherto I had either attained, or wiſt how to attain. Thus I had got ſome view of it before. Now I was more confirmed of it. 2. My mind being ſometimes more quieted as to theſe truths in hearing of the word, than by all my arguments, I was inclined to hope this evidence I wanted, might come from the Lord. 3. I was beat ſomewhat from that touring opinion of my own knowlege and abilities to know, that my firſt ſeeming ſucceſs in Philoſophy gave me, and brought to an uſeful diffidence of my inability *to reach ſatisfaction*, even about natural things, and *ſolve objections*, that lay againſt truths, which yet

pon clear argument, I was forced to admit: Wh afterwards was of conſiderable uſe to me.

17. But during this period of time under all th wreſtlings and ſtrugglings betwixt growing light ſin, corruptions, as I grew in years, grew ſtronger ſtronger, took deeper root, and received an incr of ſtrength by occaſional temptations, and new fo from the weak reſiſtance made to them by theſe v courſes. *Rom.* vii. 8, 9, 11. As *the law came* nea in its ſpiritual meaning and extent, *ſin revived,* appeared more diſcernible in its ſtrength, *and taking occaſion by the commandment wrought in inclinations to all evil.* Being fretted, not ſubdu it grew ſtronger, till at length *it ſlew me.*

18. Under this perplexity, I betook myſelf ſtill one or other of the fore mentioned vain courſes: J ii. 36. *I gadded about to change my way, ſent to* gypt, *and went to* Aſſyria, *yet could not they help* But yet theſe exerciſes and perplexities had ſome termiſſions, and then I turned remiſs and carel *Hoſ.* vi. 4. *My goodneſs like the morning cloud a early dew, ſoon paſſed away.*

19. However, by theſe means I was brought t ſpecious like form of religion. For now, 1, I to ſome care to avoid thoſe ſins, whether ſecret or op that thwarted the light of my conſcience moſt pla ly. I not only abſtained from thoſe evils, to whi moſt, even of the ſoberer ſort of ſtudents, were f quently drawn over; but with a ſort of reſolutio kept at a diſtance from the occaſions of them. T I begun 2 *Pet.* ii. 20. *to eſcape the pollutions of world through the knowlege of the truth.* 2. I v more exact and punctual in attending duties, pu lick, private and ſecret, than heretofor. and that n without ſome concern, at leaſt, at ſometimes as *my inward* frame in them. Thus I thought, *I ke his ordinances.* Mal. iii. 14. 3. When I was enſn d, *either* into the commiſſion of ſin, or omiſſion

duty, I was brought to a deep ſorrow: And for ſome time *walked mournfully before God. Ibid.* 4. Whereas I always had a ſort of awful regard for them that feared God, ſince ever I began to be in the leaſt awakned, now I begun to have a ſort of a liking and kindneſs to them, and pleaſure in their company and converſe, even about matters of religion. This light forced an approbation of them on my mind, and ſo *to give glory to God, there light ſo ſhining before me, Matth* v. 16. that I could not but take notice of them. 5. I had frequent *Taſtes of the word of God, and powers of the world to come,* Heb. vi. 5. which made me delight in approaching to God. And, 6. I got ſome things that looked like return of prayer; when under a ſenſe of impotency, I betook myſelf to God by prayer: In any ſtrait I found help ſo remarkable, That I could not but take notice of it. The Lord hereby drew me gradually in to expect good in his way, and though I was wrong in the main, as it were, encouraged the fainteſt beginnings of a look toward a return. 1 *Kings* xxi. 29. 'And the word 'of the Lord came to *Elijah* the *Tiſhbite*, ſaying, 'Seeſt thou how *Ahab* humbled himſelf before me: 'Becauſe he humbled himſelf before me, I will not 'bring the evil in his days: But in his Son's days 'I will bring the evil upon his houſe.'

20. Now, though by theſe means, I got a name to live, yet really I was dead. For, 1. The natural darkneſs ſtill remained uncured. Some dawnings of light were indeed begun, and ſome diſcoveries made of what formerly I had not known, yet the power of darkneſs ſtill remained, and 'the vail was not yet taken 'away, nor were ſpiritual things ſeen in a true light' '2 *Cor.* iii. 14, 15. *Eph,* iv. 18. 2 The enmity of my mind againſt the law, * eſpecially in ſome inſtances, remaind in force, there was not *a reſpect* to all God's com-

* *Compare* Rom. vii. 8. *with* Rom. vii. 12, 22.

commands. Pſalm cxix. 6. I had not yet a ſight of the beauty of holineſs. Nor did I in my heart approve of the whole yoke of Chriſt's precepts as good and deſireable. It was not that I delighted in holineſs and comformity to the law, at leaſt in ſome inſtances; but that I was undone without it, that made me aim at any ſort of compliance. 3. 'I yet ſought righteouſneſs as it were by the works of the law. *Rom.* ix. 32. I was wholly legal in all I did, not ſeeing the neceſſity, the ſecurity, the glory of the goſpel method of ſalvation, by 'ſeeking righteouſneſs and 'ſtrength in the Lord Chriſt alone.' *Rom.* x. 4. *Pſalm* lxxi. 16. 4 Self was the ſpring of all: My only aim was to be ſaved without any regard had to the glory of the Lord, or any enquiry made, how it might be conſiſtant with it to ſave one who had ſo deeply offended. In a word, all my religion was conſtrained, violent, ſelfiſh, legal and anti-evangelical. Theſe, not to mention other things, were ſtill wrong.

Reflections upon the foregoing exerciſe.

IT will not be improper to review the preceeding exerciſe, and offer two or three obſervations.

1. The foregoing exerciſe affords me full confirmation of many of the truths conteſted by the *Pelagians* and others, concerning man's inability to good, and the corruption of his nature. When I read and hear their high ſwelling words of vanity in commendation of man, and in praiſe of his free will to God, his good inclinations; and when I hear ſpecious-like arguments offered for proof of theſe notions, I have no reaſon to be ſhaken. Will they diſpute me out of my ſenſes? May I not believe the word? Or muſt I wreſt and diſtort ſcriptures to make places that appear unfavourable to free-will, accord with theſe notions of it, which ſome advance? Sure I am, if they will not allow

low ſcripture to be its own interpreter, 'tis ſafer, at leaſt in theſe things that concern our own natural ſtate, which conſcience may know, to admit experience to comment, rather than reaſon proceeding upon abſtract notions: And where ſcripture and experience join, there we have the fulleſt confirmation of the truths that are *eſtabliſhed in the mouth of two ſuch witneſſes*; the laſt not only confirming, but illuſtrating the teſtimony of the former. If they ſay, that their hearts are not ſo perverſe and ill inclin'd, and that they find inclinations to good in them; I cannot ſay ſo of mine: Yet by the way I muſt obſerve, that in their practiſe they go ſeldom further, if ſo far as others, who agree with me in owning their hearts ſo wicked, their corruptions ſo ſtrong, their wills deprived, and ſet upon evil, that they can do nothing well-pleaſing to God: Now ſurely if matters are as they repreſent them, they are far to blame. As for me, I find more ſolid truth in that one ſcripture, that tells us, that *the heart is deceitful above all things and deſperately wicked*, Jer. xvii. 9. than in many volumes of idle anti-ſcriptural notions reared up on the ſubtil arguings of men, whoſe eyes have never yet been opened to ſee the plagues of their own hearts, and who therefore run out in aſſerting ſuch an ability and power, and inclination to good in man, as neither ſcripture, nor the experience of ſuch as have their eyes in the leaſt meaſure opened, admits of. However if others will think that there are ſuch good inclinations in them, I muſt quite my part in them. Woful experience convinces me, and obliges me to acknowledge to my own ſhame, that I never look'd toward the Lord's way, ſave when he drew me; Jer xxxi. 18. *I was as a bullock unaccuſtomed to the yoke*; I never went longer in it than the force laſted; I inclin'd to ſit down, and ſat indeed down at every ſtep; no great ſign I had any heart to the way! I never got up again, but then the Lord's power was of new put forth. I all

this while never went on ſtept but with a grudge, Gen xix. 26. *I frequently looked back to* Sodom, *I have been as a backſliding heifer.* I was griev'd for what I left behind; my heart cleave to what my light had the greateſt oppoſition to: *Job* xxiv. 13. Thus I was of them that rebel againſt the light; I oft refus'd where the command was plaineſt; When I was brought into a ſtrait, I betook myſelf rather to any ſhift, than to Chriſt; *Prov.* xxviii. 16. Sin bit me, and yet I lov'd it; my heart deceived me oft and yet I truſted in it rather than God. *Jer.* xvii. 5. 7. God dealt with me in a way of kindneſs, but when he ſpoke to me in my proſperity, I would not hear: Iſa lvii. 17. *He ſmote me and I went on frowardly.* I never parted with any ſin till God beat and drave me from it, and hedged in my way. Surely this looks like *the heart deceitful above all things, and deſperately wicked.* Jer xvii. 9.

2. The forgoing exerciſe clears what a depth of deceitfulneſs is in the heart of man. How many ſhifts has my heart uſed to elude the deſign of all theſe *ſtrivings of the Lord's ſpirit with me?* What ſtrange ſhifts has the heart of man, and how many are they! I have told many, but *the one half is not told.* All theſe ſhifts reſpect but one point in religion. If one would undertake to give an account but of thoſe deceits which are more noted, with reſpect to the whole of his walk and way, how many volumes might he write. There is much true divinity couch'd in the ſhort ſcripture. Jer xvii. 9. *The heart is deceitful above all things, who can know it? Who can underſtand his errors?* Pſalm xix 12. When I upon a review mind ſo many, how many more might I have noticed if I had obſerved them in the time, or ſoon after. And if ſo many may be ſeen, how many ſecret undiſcernable, or at leaſt undecerned deceits are there?

3. *How far* may we go in religion, and yet co

ſhort? Many things I ſeemed to have and do: *Mark* vi. 20. 'I did many things, and heard gladly; I was 'almoſt perſwade' i to be a chriſtian. *Acts* xxvi. 28. 'I ſeemed to eſcape the pollutions that are in the 'world by the knowledge of the truth. 2 *Pet.* ii. 20. 'I ſeemed enlightned, and partaker of the heavenly 'gift, and got ſome taſtes of the good word of God, 'and the powers of the world to come.' *Heb* vi. 5. I underwent many changes, and yet all the while was naught, defective as to the main: 'Many ſhall 'ſeek to enter in, and ſhall not be able. *Luke* xiii. '24. Not every on that ſays, Lord, Lord, ſhall en-'ter into the kingdom of God *Matth* vii. 21.

4. I cannot but look back with wonder, to the aſtoniſhing patience of God that *ſuffered my manners* Acts xiii. 18 ſo long, and the ſteadineſs he ſhews in purſuing his work, notwithſtanding many provocations to deſiſt, *ſtill working for his name's ſake.* Ezek xx 14. All the creation could not have afforded ſo much patience. The diſciples of Chriſt would have called *for fire from heaven.* Luke ix. 54. Yea *Moſes* the meekeſt man on earth, would have found more to irritate him here, than at *Meribah. Numb.* xx. 13. Glory to God, that we have to do with him, and not with man. 'His ways are not our ways. Nor 'his thoughts ours. But as the heavens are high 'above the earth, ſo are his ways and thoughts '*of mercy* above ours.' *Iſa.* lv. 8.

5. I muſt bear witneſs to the rationalneſs of God's way; For 1. Theſe things he put me under concern about, deliverance from wrath, eternal ſalvation, and ſecurity about them, were ſuch as my own reaſon, upon the beſt attention, could not but own worthy of the utmoſt and firſt concern. He did not call me to vex myſelf about vanity, and the things of no importance. 2. The way he dealt with me in, was not *deſtructive to the* nature of my faculties, but improved *them. He enlightned* my eyes to ſee what he wor

have me do, and he forced not my will, but ſway'd it in a way ſuitable to its nature to a compliance, ſo far as I went. This was not to force, but gently to bend the will to theſe things that really were proper for it to incline to. 3. He always obſerved the true order of the faculties. He ſway'd the will ſo far, as it went in compliance with his work, by ſending forth his light into the mind, that in the true order of things, ſhould guide the underſtanding. 4. He carried me on to conſideration. He did not ſeek, as it were, to entangle the affections, and by them carry my mind away in a hurry, as ſin and ſatan are wont to do, who guide ſinners, as the *Philiſtines* did *Samſon*, they firſt put out their eyes, and then made them grind in their mill. 5. The Lord never obliged me to part with any way, any ſin, or refuge I betook myſelf to, till he had let me ſee, that it was not only againſt my duty, but my true intereſt. 6. So far as I complied with his call, I cannot ſay that his way was fruitleſs, or that he was *a barren wilderneſs, or a land of drought* Jer. ii. 31. The meaneſt and moſt feckleſs piece of compliance wanted not its reward. Mal. i. 10. *Who is there among you that would ſhut the doors for nought: Neither do ye kindle fire on mine altar for nought.* Thus the Lords work was power, not force. He drew, but it was *with the cords of love, and bands of a man.* Hoſ. xi. 4. He bid me quit many things, but they were vain things that were no bread. *Iſa.* lv. 2. 'Remember this and ſhew yourſelves men: Bring it again to mind O ye tranſgreſſors. O houſe of Iſrael are not my ways equal? Are not your ways unequal? Yet ye ſay, the way of the Lord is not equal.' *Ezek* xviii. 25.

6. Though it was congruous to reaſon, yet it was a work far above the power of nature. I cannot aſcribe its riſe, or progreſs to myſelf; for it was what *I ſought not, I thought* not of, I lik'd not, yea, I hated it, *I fear'd, I avoided*, I ſhifted it; and when all this would

would not do, I oppoſed it. For I was of thoſe *that rebel againſt the light.* Job. xxiv. 13. I cannot aſcribe it to any outward means. There are many parts of it which they did not reach. The moſt feaſible fail'd, the weakeſt wrought the effect. Neither ſtrong nor weak, had always the like effect. But the work was carried on by a ſecret indiſcernible power of him who is like *the wind blowing where it liſteth.* John iii. 8. The work bears an impreſs of God in all its ſteps, the word that awakned me was, the voice of him that makes the *dead to hear*, John v. 25. that *calleth things that are not as if they were* Rom iv. 17. The light that ſhone, was *the candle of the Lord ſearching*, yea, piercing unto the *hidden parts of the belly*, Prov. xx. 27. tracing a deceitful and unſearchable heart into all its turnings and windings. Jer. xvii. 10. The work was that of one who is every where, and who knows every thing, and *is of one mind*, Job xxiii. 13. and ſo not to be turned; who will not *faint*, nor be *diſcouraged till he have brought forth judgment unto victory.* The work is uniform, tho' variouſly carried on through many interruptions, over many oppoſitions, for a long tract of time, by means ſeemingly weak, improper and contrary, ſuitable only for him whoſe *ways are in the ſea, and whoſe paths are in the great waters, and whoſe footſteps are not known.* In a word it was *a buſh burning* and *not conſumed* only by the preſence of God. Exod. iii. 3. It was a ſpark in the midſt of an ocean maintain'd, notwithſtanding floods continually powred on it, to exſtinguiſh it. This flame was maintained by oil ſecretly conveyed into it. Pſal. cxviii. 23. 'This 'is the doing of the Lord, and it is wondrous in our 'eyes.'

PART.

PART III.

Containing an account of the progreſs of the Lord's work, for the ſpace of about three years inſuing, from Auguſt 1696, *to* June 1699; *The dreadful ſtrait I was at laſt brought to with my outgate, and the ſtate of matters with me for ſome time after this.*

CHAP. I.

Giving an account of the progreſs of my convictions temptations, and vain reliefs, from the time I went to the Wemyſs, *till I was at the laſt brought to this utmoſt extremity.*

1. WHen I had ſtudied Philoſophy three years, being tickled with it, and ſome whar puffed up with what progreſs I had made, and deſign'd and expected to make. (Though I muſt own that ſtill as knowlege increas'd, ſelf-conceit decreas'd: and I apprehended I knew more the firſt year than ever I thought I knew afterwards.) Being thus prepared, I deſign'd to go abroad, and improve myſelf further, to which alſo I was adviſed; but two things broke this project, my mother would not conſent; and the former exerciſe having brought me into bondage through fear of death, I was afraid to run the hazards I muſt run of my life, ſo long as I was in ſo unſettled a caſe as to my ſoul's ſtate: Wherefor upon the motion of ſome friends, I conſented rather to engage Chaplain to a family for ſome time.

2. Accordingly, *Auguſt* 1696, I went to the *Wemyſs*. When I came here, a ſtranger amongſt ſtrangers and perſons of conſiderable quality, by my natural baſh*fulneſs, the* cenſoriouſneſs of my auditors, the pub*lickneſs of the* appearances I was oblig'd to make, to which

which formerly I had not been accuſtom'd, my want of breeding, and the like, I was, for a time, in a very great ſtrait, forc'd to retiredneſs, and to petition for help how to carry: And though it was my own, not the Lord's honour I deſign'd, and was concern'd for, yet he that hears the cry of the *Ravens*, *Job* xxxviii. 41. *Pſalm* cxlvii. 9. and would not overlook *Ahab*'s humiliation, 1 *Kings* xxi. 29. and the *Ninevites* repentance, *Jonah* iii. 10. did not fail me in my ſtraits, but helped, ſo far as was neceſſary, to maintain the reſpect due to the ſtation I was in, and to obtain kindneſs.

3. During the firſt half year or ſo, that I was here, I was ſomewhat diverted from my main work, being oblig'd to ſtudy what was neceſſary for my accompliſhment for converſe in the world. But ſtill I held on, and the more difficulty I met with, I keept the cloſſer to the form of religion I had taken up. Beſides, now my ſtation call'd and oblig'd me to ſomewhat more. But leaving this, which is only introductory, I proceed to that which is mainly and only deſign'd in this narrative.

4. I had not long been here, when I was often neceſſarily, and frequently without ſufficient neceſſity, engag'd in debates about the truth of religion, the divinity of the ſcriptures, and the moſt important doctrines delivered in them, whereby I was drawn to read the writings of deiſts, and other enemies to religion, that I might be acquaint with the arguments, whereby theſe I ſometimes had occaſion to diſpute with, oppoſed the truth. As to the iſſue of thoſe arguings, with reſpect to others, I ſhall here wave it, becauſe others are concern'd in it; only I may ſay, I found, it true, *Tit.* iii. 9. That *fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, are unprofitable, and vain.* 2 Tim. iii. 13. For *evil men and ſeducers wax worſe and worſe*, deceiv-

ing and being deceived. 2 Tim. ii. 16. And *profane and vain bablings do increase unto more ungodliness.* And to my sad experience I found, 2 *Tim* ii. 17. That *their word doth eat, as doth a canker,* or gangrene. It is of an infectious and contagious nature. And therefor 'tis safest to shun, avoid them and follow the wise man's advice, *Prov.* ix. 6. To *forsake the foolish and live;* Prov. xiv. 7. and depart from *a foolish man when we perceive not in him the lips of knowlege;* Prov. xix. 27. and *cease from the instruction that causes to err from the word of knowlege.*

5. This was of very dangerous consequence to me, and could not prove otherwise to one in my case. For,

1. I was not *rooted and grounded in the truth,* Eph. iii. 17. Col. ii. 7. being neither notionally instructed in the grounds whereon the scripture is received, nor acquainted practically with its power, and so was naked of that *armour of light, Rom.* xiii. 11. that is necessary toward a conflict with such enemies. 2. The *power* of that enmity and *darkness Col.* i. 13. which *incline* the vain mind of man to reject and carp at the truths of God *as Foolishness, 1 Cor.* ii. 14. still *remained* unsubdued; and so I was *Eph.* iv. 14. *as the children* who are *tossed to and fro by every wind of doctrine.* 3. The objections I found started were many, struck at the foundations, 1 *John* ii. 9 were new and surprizing to one who was so unsettled, and were dress'd up *by the slight and cunning craftiness* of them who *ly in wait to deceive.* Eph. iv. 14. 4 I was not acquaint with that watchfulness, vigilance, and humble sobriety, that was necessary to prevent Satan's gaining any advantage. 5. Hereon Satan finding so fair an occasion, slipt it not; for he *goes about* 1 Pet. v 8. seeking such seasons; and finding things thus, he improved it to my great *disquietment.*

6. The

6. The adverſary finding all things thus prepar'd, ſet on me furiouſly, and imploy'd many againſt me. 1. He wrought up the natural Atheiſm, darkneſs, and enmity of my heart, to vent itſelf againſt the truths of religion, in fooliſh enquiries, *Is it ſo? Pſalm* lxxiii. 11. *How can theſe things be? John* iii. 9. And what *authority* haſt thou, ſince thou requireſt ſuch things? 2. He imploy'd ſome who had all advantages, *Matth.* xi. 28. and were the moſt likely to prevail, perſons ſmooth, ſober, and who oppoſed the rational arguments; ſuch ſometimes the devil makes uſe of, who ſeem themſelves *not far from the kingdom of God*, Mark xii. 34. like the Scribe who anſwered and queſtion'd our Lord civilly, whoſe *Words are ſmoother than butter*, while *war is in* their *heart*. Pſalm lv. 21. And theſe are uſually more prevalent; for with their *fair ſpeeches they deceive the hearts of the ſimple.* Rom. xvi. 18. 3. He himſelf acted ſometimes the ſubtile ſerpent, putting and ſuggeſting ſubtile queries, *Gen.* iii. 1. *Hath God ſaid ſo?* And ſometimes he threw in firey darts to inflame and diſorder me. Eph. vi. 11, 12, 16. Thus I found when I was alone, when I was in prayer and moſt ſerious, helliſh oaths, and grievous blaſphemous ſuggeſtions caſt forcibly into my mind, which made me tremble. No wonder he ſhould deal ſo with me, when he impudently ſuggeſted to *him in whom he had nothing*, John xiv. 30. ſuch blaſphemous propoſals, as that of *falling down to worſhip him.* Matth. iv. 9.

7. By all theſe ways he aſſaulted me, and I was grievouſly toſs'd about all the truths of religion. 1. The being of God was again brought in queſtion: The enemy ſaid daily, *Where is thy God?* Pſalm xlii. 3, 10. And the Atheiſm of my heart ſaid alſo, *There is no God, and who is the Lord?* Pſalm xiv. 1. *Exod.* v. 2. I *was aſſaulted about* his providence, and all the diſ*orders of the world* were urged to my great diſturbance

to know it, it was two painful: It was labour in mine eyes. 2. As for books, beſides they ſatisfied not as to theſe things they mention'd, many of my ſcruples were ſuch as were overlook'd by them, ſo they prov'd phyſicians of no value. *Job* vi. 25. 'How 'profitable are right words! But what doth your ar- 'guing reprove?' 3. As to extraordinary expectations, God juſtly rejected them. *Luke* xvi. 31. 'They 'have *Moſes* and the prophets, and if they will not 'believe them, neither would they believe tho' one 'ſhould riſe from the dead.' 4. My ſloth ſtill increaſed my trouble; that fooliſh poring fretted my ſpirit, ſlew me: *Prov.* xxi. 25. 'The deſire of the 'ſluggard killeth him, becauſe his hands refuſe to 'work.'

11. I had quite ſunk under the weight of this trouble, and been ſwallowed up of ſorrow, and landed in deſpair, if its force had not been ſomewhat abated by occaſional conſiderations that were by the good hand of God, ſometimes one way, ſometimes another brought to my mind: 1. When the helliſh concluſions at which all theſe temptations aimed, the renouncing of religion, rejecting the Scriptures, *&c.* were urged; it was oft ſeaſonably ſuggeſted, *John* vi. 68. 'To whom ſhall we go? Thou haſt 'the words of eternal life.' The Lord powerfully convinc'd, and kept the conviction ſtrong on my mind, that at what time I parted with revelation, I behov'd to give up with all proſpect of certainty or ſatisfaction about eternal life. What Deiſts told me of the demonſtrations of a future happineſs built only upon nature's light, had no weight with me, becauſe I had tried thoſe long ago, and found them to my apprehenſion inconcludent; and had they been concludent, I was never a whit the nearer ſatisfaction; to tell me of ſuch a ſtate without any account of its *nature, or the terms* whereon 'tis attainable, was all *one as if nothing* had been ſaid about it: This creat-

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his purpoſe, urged upon the mean thoughts of myſelf, and preſſed to a baſtard ſort of humility: He often whiſpered me in the ear, 'Tis vain for you to expect to ride yourſelves of theſe difficulties, when ſo many learned men, who have ſtudied the point with ſo much care, and who were far more capable to diſcern the truth, cannot reach ſatisfaction, but have rejected them, *John* vii. 48, 49. 'Have any of 'the rulers or the *Phariſees* believed on him? But 'this people who knoweth not the law, are curſed.'

9. By this I was brought into grievous perplexity, and many ſad toſſings. *Pſalm* xlii. 3. *My tears have been my meat day and night, while they continually ſay unto me, Where is thy God?* But ſtill I tried wrong courſes, 1. I attempted by my own reaſonings to relieve myſelf. *Pſalm* lxxiii. 6. *I thought to know this.* 2. When this fail'd, I bought, I read books written about the truth of religion: *Job* viii. 8, 9, *&c.* This indeed, had it been kept in its own place, was allowable and uſeful: *Eccleſ.* xii. 12. But I expected more than I had reaſon to look for, and as I uſed it, this was only the fruit of unbelief, and a vain courſe running to *Aſſur*, ſending to *Egypt*. 3. I wiſh'd for viſions, voices or ſome extraordinary courſe: *Luke* xvi. 30. *Nay, but if one riſe from the dead they will believe.* 4. When theſe fail'd, with the ſluggard I ſat down diſcouraged. *Eccleſ.* iv. 5. *The fool foldeth his hands together, and eateth his own fleſh.* 5. I ſometimes betook myſelf to prayer; but herein I deſiderated ſucceſs, not ſeeking in the right way, nor to right ends. *James* iv. 3.

10. But all theſe ways fail'd me, *Eccleſ.* vii. 23, 24. *I took counſel in my ſoul, having ſorrow in my heart daily. I ſaid, I will be wiſe but it was far from me. That which is far off and exceeding deep, who can find it out?* 1. As to my own reaſonings, they avail not againſt him who eſteems iron as ſtraw, and braſs as rotten wood. *Pſalm* lxxiii. 16. When I thought

proclaim their own folly: *Prov.* xxviii. 5. 'Evi 'men underſtand not judgment: But they that ſeek 'the Lord underſtand all things.' This had tha weight with me, that I now ceas'd to wonder tha ſuch were unſatisfied about the truth of religion, anc that there was no ground of doubting its truth, because they are unſatisfied. 4. The ſhining evidence of the power of religion in the lives, but more eſpecially in the deaths of the Martyrs, of whom I had formerly read oft, ſtay'd me as to this, That there is a reality in religion, when I was beat from all other holds: *Heb.* xi. 33. 'They were tortured, not ac-'cepting deliverance, that they might obtain a bet-'ter reſurrection.' Here I was behov'd to own *the finger of God*, eſpecially when I conſidered their numbers, their quality, and all circumſtances. 5. The known inſtances of the power of religion in children in their tender years, was of great uſe ſometimes, and appeared of great weight: it check'd the force of temptations that drove me to doubt of the reality of religion; *Pſalm* viii. 2. 'Thus out of the mouth of 'babes and ſucklings *the Lord* ordained ſtrength, *and* '*in ſome meaſure* ſtilled the enemy and the avenger. 6. The ſenſible and violent oppoſition I found Satan making to the Scriptures in all the fore mentioned way, was oft ſtaying, and perſwaded me in ſome meaſure, that there behov'd to be a reality in religion, and I could not ſee what could induce him thus to oppoſe it, if it were a cheat; *Matth.* xii. 26. *Is Satan divided?* 7. I got frequent touches in a way of conviction; *Heb.* iv. 12. and thus finding the power and piercing virtue of the word making 'manifeſt 'the ſecerts of my heart, I was forced to fall down 'and own God to be in it of a truth.' 1 *Cor.* xiv. 25. 8. Satan ſometimes *departed* and left me *for a ſeaſon*; Luke iv. 13. and then I had ſome intermiſſion *of my ſore trouble.* 9. I found a ſecret hope begot *and cheriſhed*, I could not tell how; at ſome ſeaſons

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n amidſt the violence of temptations, that I ſhould ſatisfied, ' and that I ſhould yet have good cauſe praiſe God;' *Pſalm* xlii. 5, 8, 11. and that what *ew not now*, I ſhould *know hereafter*, John xiii, 7. ch was ſtrengthned by the conſideration of what rs had meet with, who had been tryſted with ptations that were ſome way like mine: Albeit, I pted, if ever in all reſpects any had been ſo mod, as I, and if there was ' any ſorrow like unto ine. Lam. i. 12. Yea, ſometime I was made to : that Satan's raging forboded that his *time* was *ſhort*. Rev. xii. 12.

2. As by theſe and the like means, the force of emptation was ſomewhat broken, ſo I was encoud to ſeveral things which I have reaſon to own was kind to me, in holding me to them. 1. Here was engaged to hold on in an attendance, with concern in duties of religion, publick, private ſecret; and ſo to wait at wiſdom's door-poſt, . viii. 34. which afterwards I found the advantof. 2. Hereby I was enabled to conceal all my ſtraits from others, who thereby might either been ſtumbled or hardned in their evil way: I unwilling others ſhould know any thing that it diſguſt them at religion: 2 *Sam.* i. 22. *Tell in Gath,——leſt the daughters of the uncircumtriumph.* In converſe with ſuch as were ſhaken, I endeavoured to ſtand for the truth, as if I had under no doubt about it; and I muſt own, That I did ſo, the Lord often countenanced me, and ied me as to what I had formerly been diſquieted : *How good a Maſter is God!* A word ſpoken im is not loſt; nor will he ſuffer the leaſt ſervice ıſs unrewarded: A Heathen *Cyrus* muſt have re; and ſo muſt *Nebuchadnezzer*. Ezek. xxix.

, Before I leave this, I muſt obſerve ſome things *the Lord* taught me by this exerciſe. 1. I

hereby learned the danger and vanity of reaſoning with Satan: When I begun to anſwer him with my own reaſonings, he had ſtill great advantage; 1 *Pet.* v. 9. he eaſily evaded all my arguments, and eaſily repell'd my anſwers, and enforc'd his ſuggeſtions; *James* iv. 7. and when his ſuggeſtions were to be maintain'd in point of arguments, he injected them with that impudent violence that I was not able to ſtand againſt: *Matth.* iv. 10, 11. Our ſafeſt courſe is to *reſiſt*, and to hold at a diſtance, to avoid communing with him. *Jude* 9. 2. I muſt obſerve likewiſe the wiſe providence of God; that the greateſt difficulties that ly againſt religion are hid from Atheiſts. All the objections I meet with in their writings, were not near ſo ſubtile, as thoſe which were often ſuggeſted to me: The reaſon of it from the nature of the thing is obvious; ſuch perſons take not a near-hand view of religion; and while perſons ſtand at a diſtance, neither are the difficulties that attend it, nor the advantages of it decerned. Again, Satan finding all things quiet with them, keeps all ſo; and finding that they are eaſily enſnared, he uſes not force: *Luke* xi. 21. It is where he is in danger of loſing a perſon that he uſes his utmoſt efforts; when Chriſt is ready to caſt him out, then he rages and tears poor ſouls: *Mark* ix. 20. Beſides the Lord in his infinite wiſdom permits not all theſe helliſh ſubtilities to be publiſhed, in tenderneſs to the faith of the weak. He that ſets bounds to the raging of the ſea, and ſays, 'Hitherto ſhalt thou come, and here ſhall thy proud 'waves be ſtayed,' *Job* xxxviii. 11. keeps Satan under chains, and he cannot ſtep beyond his permiſſion. *Rev.* xx. 1.

14. This exerciſe had ſundry effects upon me, 1. The fears I was brought under fixed a deeper ſenſe of *my frailty* in general on me, and that I was but a *man*: *Pſalm* ix. 20. 'Put them in fear, that the nations may know themſelves to be but men, Selah.' 2.

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Hereby the Lord withheld me from my vain projections about learning Now I was ſo far from expecting, as ſome time I had done, that I feared I ſhould fall ſhort of what was abſolutely needful to my own well-being: *Eccleſ.* vii. 23. *I ſaid I will be wiſe, but it was far from me.* 3. Whereas I was educate with an eye to the Miniſtry, and aimed that way; now I came to ſee the difficulty, and repent my raſh intentions: and laid down a reſolution to look no more that way, unleſs the Lord ſatisfied me full about thoſe truths whereof I now doubted: I could not without horrour think of ſpeaking to others what I believed not myſelf. 2 *Cor.* iv. 13. 4. My bondage *through fear of death* was increaſed and grew ſtronger. *Heb.* ii. 15. 5. I was urged to ſomewhat more of cloſsneſs in the performance of duty, tho' often I was urged to give it over as vain; yet I ſtill reſolved to hold on there. 6. I was ſtill more and more confirmed in the neceſſity of further evidence for the truth of religion, than I either had attained, or knew how to attain.

15. All this while I was under ſundry inconveniencies that increaſed my trouble, and gave advantage to my corruptions. 1. Moſt of the converſe I had, was with ſuch as helped forward my trouble. I was a companion of fools, and ſo nigh to deſtruction. 'For he that walks with the wiſe ſhall be wiſe, but 'a companion of fools ſhall be deſtroyed. *Prov.* xiii. 20. Again. 2. I had no friend to whom I could with freedom and any proſpect of ſatisfaction, impart my mind. *Eccleſ.* iv. 10. 'Wo to him that is 'alone when he falleth; for he hath not another to 'help him up. 3. Endeavours to conceal intirely my concern and trouble, broke me. 'When I kept 'ſilence, my bones waxed old.' Pſalm xxxii. 3. 4. I was laid aſide from my ſtudies, and had no diverſion, *nor could follow* any; I had heart to nothing, could not read, unleſs that ſometimes I read the Scriptures

or ſome other practical book: Unleſs when there was an intermiſſion of my trouble; for near a year and a half I read very little, and this ſlothful poſture laid me open to temptations, and made corruptions grow ſtronger. *Prov.* xxiv. 30, 31. 'I went by the field 'of the ſlothful, and by the vineyard of the man 'void of underſtanding, and lo it was all grown over 'with thorns, and nettles had covered the face there-'of. And the ſtone-wall thereof was broken down.'

16. Hereupon my corruption took vent ſeveral ways, 1. In vain and ſlothful deſires. *Prov.* xiii. 4. 'I deſired and had not.' 2. In fooliſh contrivances and ſearches, how to eaſe my ſmart. *Pſalm* lxxvii. 6. 'I communed with my own heart upon my bed, and 'my ſpirit made diligent ſearch,' but without a due eye to the Lord. 3. I ſpent my time in fooliſh complaints that diſpirited me; I complained, and my ſpirit was overwhelmed. *Pſalm* lxxvii. 3. 4. I was ſometimes at curſing the day of my birth, wiſhing that I had never been born, or that I had died aſſoon as born: *Job* iii. 11. 'Why died I not from the 'womb? Why did I not give up the ghoſt when I 'came out of the belly?' 5. I wiſhed often that I had been in other circumſtances and that I had been bred to the plough, or ſome ſuch imployment, and that I might have in the deſert a cottage, *Jer.* iii. 11. *a place of way-faring men*, where I might give myſelf to continual grief. 6. My ſpirit ſometimes roſe in quarrellings againſt God: *Pſalm* lxxvii. 3. *I thought on God and was troubled.* I ſaid, Wherefor do *I cry*, and *thou doſt not hear me?* Job xxx. 20. And frequently I was not far from that, *Wilt thou always be to me as a liar, and waters that fail?* Jer. xv. 18.

17. After I had thus wearied myſelf, after the edge and violence of the temptations above mentioned, was by the formerly narrated conſiderations *blunted and ſomewhat* broke rather than removed, *and I eaſed by ſatan's* deparure for a ſeaſon, I inclin-

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ed to reſt; and Satan hereon finding matters prepared for an aſſult, he made freſh attempts in another, and no leſs diſquieting manner: *Matth* vii. 12, 43, 44. 'When the unclean ſpirit is gone out of a man, 'he walketh through dry places ſeeking reſt and 'finding none. Then he ſaith, I will return to my 'houſe from whence I came out; and when he com-'eth, he findeth it empty, ſwept and garniſhed. Then 'goeth he and taketh with him ſeven other ſpirits, 'more wicked than himſelf, and they enter in and 'dwell there: And the laſt ſtate of that man is worſe 'than the firſt,'

The devil cannot be at reſt, where he hath no miſchief to do to men. The devil ſo leaveth none but he will be attempting to come unto them again, and he ordinarily ſucceedeth, where Chriſt hath not prepoſſeſſed the ſoul; all other reformation proves but a ſweeping and a garniſhing, while the ſoul is empty of Chriſt It may be ſwept from the filth of flagitious ſins, and garniſhed with the paint of religion, or ſome habits of moral virtue: But none of theſe will keep out the devil. Thus I found it to my coſt. For, 1 Satan finding my ſoul, after all my ſad toſſings, empty of Chriſt, returned, 2. And my ſoul being like the *vineyard of the ſluggard*, Prov. xxiv. 31. by ſloth, defenceleſs, without its ſtone wall, he eaſily found opportunity to ſow tares, and while I ſlept, to cultivate the thorns and nettles, which naturally grow there. 3. It was no hard matter to perſuade on ſo wearied, *Gen.* xlix. 15. 'that reſt was good, and that there was 'a lion in the way.' *Prov* xxii. 13. And, 4. Having thus poſſeſſion and quiet abode with his 'ſeven other 'ſpirits,' my own corruptions, he quickly made my 'laſt ſtate worſe than my firſt.' *Pſalm* xxxviii. 19. My 'enemies grow ſtrong and lively; my corruptions began vigouroufly to exert themſelves.

18. *Hereon* the Lord minding his own work *brought the miniſtry* of the word, the law in its ſpiri-

ual meaning nearer. And then, 1. 'Sin reviv'd and 'I died;' *Rom* vii. 9, I found more diſcernibly the ſtirrings of corruptions. viii. ibid. Yea, 2. Sin taking 'occaſion from the commandment,' and being fretted by the light let into my ſoul from the word, 'it 'wrought in me all manner of concupiſence.' Luſts of all ſorts, ſelf, ſloth, formality, etc. ſtrove to maintain their own place. 3. Hereby I was plunged in a deeper guilt, *Pſalm* xxxviii. 4. 'mine iniquities went over my head. And, 4. Hereby my challenges were ſharpned, and I found 'no reſt in my bones' *ver.* 3. for ſins that I had done.

19. Under this diſtreſs, I ſtill as formerly, ſought to other phyſicians, rather than to the Lord. For, 1. Having now, by the knowlege of the truth, 'eſcaped 'the pollutions of the world;' 2 *Pet* ii, 20. my exerciſe was much about the more ſecret actings of ſin, and its working in the heart; and as to theſe, I ſometimes uſed extenuations and excuſes, taken from the ſtrength of the temptations I lay under, and other conſiderations of that ſort; and ſometimes this was done not without ſecret reflections on God. This was *Adam*'s way; 'The woman whom thou gaveſt 'me to be with me, ſhe gave me and I did eat. *Gen.* iii. 12. 2dly, Sometimes after my engagements and vows, and breaches of them, when I found conſcience diſturb me, I begun to enquire whether the things were ſin, and endeavoured to perſuade myſelf, That ſome which were moſt diſturbing were none, *Prov.* xx. 25. Thus, 'after vows I made enquiry,' 3. I. at laſt, when all theſe courſes failed, again ſaid, I will not tranſgreſs, and made new vows and reſolutions, accompanied with ſorrow for my former breaches, and ſolemnly bound myſelf againſt my ſins, thoſe that predomined: Exod. x. 16, 17. *Then Pharaoh called for Moſes and Aaron in haſte, and ſaid, I have ſinned againſt the Lord your God, and againſt you. Now therefor forgive I pray thee my ſin only this once, &c.*

4. I

4. I ſet apart time for faſting and prayer in ſecret, and *November* 23, 1697, On a time ſet apart for prayer I drew up a ſhort account of my treacherous dealing with God from my youth up, and ſolemnly bound myſelf to God to walk in his ways; and when my own heart told me, That I could not ſerve the Lord, I ſaid, *Nay but I will ſerve the Lord*, Joſhua. xxiv. 21.

20. But all theſe proved phyſicians of no value. For I found, 1. That they were not able to keep me longer, than till a temptation came in my way from ſin. Whenever this appear'd, corruption, that had been ſo far from being really weakned by all thoſe inventions, that it really grew in ſtrength, broke down all that I had ſet in its way. Jer. ii. 20. *Of old time I have broken my yoke, and burſt my bands, and thou ſaidſt, I will not tranſgreſs: When upon every green tree thou wandereſt playing the harlot.* 2. I found theſe vain ways I took to ſmother convictions, were not able to procure me peace, but really increaſed my inward diſquietment, and waſted my ſpirit: Pſalm xxxii: 3. *When I kept ſilence* (that is when I ſinfully endeavoured to ſuppreſs my guilt and trouble) *my bones waxed old through my roaring all day long.* 3, The Lord in mercy gave me no reſt in any of theſe inventions, but ſuffered me to weary myſelf in ſeeking my lovers, that I might at length betake myſelf to him. For ſo long as I followed theſe ways, *Day and night his hand lay heavy upon me: My moiſture was turned into the drought of ſummer.* Pſalm xxxii 4.

21. Though hitherto I fail'd of a right iſſue, yet I was carried a great length in complaiance with convictions. I kept myſelf from open pollutions, I was careful in duties of worſhip, yea further, I was much in ſecret, I receiv'd the *word with joy*, I was oft challenged for ſecret pride, unbelief and other heart ſpiritual evils, and as to the knowlege of them, was conſiderably enlightened. I faſted, prayed, mourn-

in ſecret. I reſolved and ſtrove againſt ſin, even my peculiar ſins that I loved beſt. Thus I had with others Rev iii. 1. *a name to live*, and took up *a form* of religion 2 Tim iii. 5.

22. Yet for all this, I was a ſtranger to its power, which the following evidences ſufficiently manifeſt: for whatever lengths I went, yet, *1ſt*, I was a ſtranger to the glorious and bleſſed relief, through the imputation of the righteouſneſs of Chriſt: Not that I had not ſome notions of this; for I profeſſed to embrace it. But really I was in the dark, as to its glorious efficacy, tendency and deſign. I was ignorant of *the righteouſneſs of God*, all the while. *Rom.* x. 3. *2dly*, Still in all this the *eye* was not *ſingle* Matth. vi. 22. It was only the ſaving of myſelf, without any eye to the Lord's glory I deſigned. *Rom* ix. 31. *3dly*, It was ſtill by ſome righteouſneſs of my own, in whole or part that I ſought relief. No wonder peace was unſtable, that ſtood upon ſo weak a foundation. *4thly*, Though I was by the force of convictions, brought to part with my beloved ſins, or conſent to their deſtruction; yet it was neither without reluctancy, or without ſome ſecret reſerve. It was like *Pharaoh*'s conſent in the like caſe when his ſervants perſuaded him of the danger of his perſiſting in his ſin. Exod. x. 3. *Moſes* and *Aaron* were brought back again to *Pharaoh*: And he ſaid unto them, *go ſerve the Lord your God: But who are they that ſhall go?* *5thly*, My heart was utterly averſe from ſpirituality, ſometimes through the force of convictions. I was indeed brought for ſome time to aim at getting my mind fix'd upon heavenly things, and kept on the thoughts of them: But my heart being yet carnal, I wearied of this bent, and of this forcible religion. And it was intolerable to think of being always ſpiritual: *Rom.* viii. 7. 'The 'carnal mind is enmity againſt God, is not ſubject to 'the law of God, nor can it indeed be.'

23. It

23. By theſe means I was at laſt brought to an extremity; For, 1*ſt*, My *ſins* were *ſet in order before me.* Pſalm l. 21. *Innumerable evils compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up, They are moe than the hairs upon my head, therefor my heart faileth me.* Pſalm xl. 12. 2*dly*, They were ſet in order in the dreadfulneſs of their nature and aggravations, and all ſhifts, extenuations, pleas and defences were rejected, and *my mouth ſtopped before God.* Rom. iii. 19. 3*dly*, All the vain ways I had taken for my relief baffled my expectation, and increaſed my pain, they were *the ſtaff of a broken reed*, Iſa. xxxvi. 6 they pierced my arm, when I eſſayed to lean on them and I was *aſhamed*, and even *confounded*, that I *had hop'd*. Job vi. 20. 4*thly*, The wrath of God was dropp'd into my ſoul, and *the poiſon of his arrows drunk up my ſpirits.* Job vi. 4. 5*thly*, I was as yet unſanctified, as to the truths of religion, and mine enemies oft told me, that even *in God there was no ſuccour for me*, Pſalm iii. 2. Yea, 6*thly*, At ſometimes Satan to intangle me more, aſſaulted all the truths of religion at once, and then I was dreadfully confounded, when the Lord commanded that mine enemies ſhould be round about me. And *they compaſſed me about like bees.* Pſalm cxviii. 11, 12. 7*thly*, All ways I took to bear down my corruptions, prov'd of no avail; For *ſin reviv'd and I died*, yea *taking occaſion by the commandment, it ſlew me.* Rom. vii. 9, 11.

24. By the extremity of this anguiſh I was for ſometime about the cloſe of 1697, and beginning of 1698, dreadfully caſt down. I was weary of my life. Oft did I uſe *Job*'s words, *I loath it, I would not live alway.* Job vii. 16. And yet I was afraid to dy: I had no reſt, *my ſore run in the night, and* it *ceaſed not* in the day. Pſalm lxxvii. 2. At night I wiſhed *for day: And in* the day I wiſh'd for night, Deut. xxviii. 66, 67. I ſaid, *My couch ſhall comfort me*

Job vii. 13. But then darkneſs was as the *ſhadow of death.* Job x. 21. When I was in this caſe, I was oft brought to the brink of deſpair. He filled me with bitterneſs, he made me drunk with wormwood. *Lam.* iii. 10, 16, 17, 18, 19, 20. 'He broke all my 'teeth with gravel-ſtones; he covered me with 'aſhes. *He* removed my ſoul far from peace: I for-'gat proſperity. And I ſaid, My ſtrength and my 'hope is periſhed from the Lord; remembring mine 'affliction, and my miſery, the wormwood and the 'Gall. My ſoul had them ſtill in remembrance, *and* '*was* bowed in me.' Now I was made to think it a wonder, that I was not conſumed, and though I dreaded deſtruction from the Almighty, yet I could not but juſtifie him, if he had deſtroyed me; *righteous is the Lord, for I have rebelled.* Lam. i. 18: I was made to fear that the Lord would make me a *Magor-miſſahib, a terror to myſelf,* Jer. xx. 4. and all round about: And that he would make ſome dreadful diſcovery of my wickedneſs, that would make me a reproach to religion, and give the enemies advantage, which put me upon the Pſalmiſt's prayer, *Pſalm* xxxix. 8. *Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.* I was made to wonder, that I was not already cut off. And indeed this was ſometime reviving, *Lam.* iii. 20, 21. 'It is of the Lord's mercies, that we are not conſum-'ed, becauſe his compaſſions fail not. This I recal 'to my mind, therefor have I hope.' But this hope was eaſily clouded. It amounted to no more than this, *Who can tell but he may be gracious.* 2 Sam. xii. 22. And to this my fearful heart ſuggeſted the greatneſs of my ſins, as what were above the reach of pardoning mercy. And Satan daily urg'd me to give over, and take ſome deſperate courſe, to ſay, *There is no hope.* Iſa. lvii. 10. Thus I walk'd about, dejected, *weary and heavy* laden, weary of my diſeaſe, and *weary of the vain* courſes I had taken for relief, and un-

uncertain what to do, what courſe to take. *Pſalm* xiii. 2. 'I took counſel in my ſoul, having ſorrow in my 'heart daily.'

CHAP. II.

Containing an account of the outgate I got about the cloſe of January 1698, *and the ſtate of matters thereon.*

1. IF this extremity had laſted much longer, my Soul had ſunk under the weight of it: and even that while I was in this caſe, had ruin'd me, if the Lord had not ſecretly ſupported in time of the greateſt extremity, and as it were held me by the hand, even while I carried moſt wickedly. *Pſalm* xxiii. 22, 23. 'So fooliſh was I and ignorant: I was as a beaſt before thee. Nevertheleſs,——thou haſt holden me by my right hand.' And at this extremity, the Lord ſtepp'd in, when I had *deſtroy'd* my ſelf, he let me ſee *help* in him. *Hoſ.* xiii. 9. He found me lying wallowing in my blood, in a helpleſs and hopeleſs condition. I had none that would, or could give me. I was forſaken of all my lovers. I was caught in the thicket. I was quite overcome, neither was I in caſe to fight, nor flee. And then the Lord paſſed by me, caſt his *ſkirt* over me, and made this time, *a time of love*. Ezek. xvi. 8. *And Abraham call'd the name of that place, Jehovah-jireh: As it is ſaid, To this day, in the mount of the Lord it ſhall be ſeen*. Gen. xxii. 14.

2. I cannot be very poſitive about the day, or hour this deliverance, nor can I ſatisfy many other queſtions about the way and manner of it. But this is of conſequence, if the work is in ſubſtance found: *John* iii. 8. 'For the wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence *it cometh*, and whither it goeth: So is *every one that is* born of the ſpirit.' Many things about

about the way and manner we may be ignorant of, while we are ſufficiently ſure of the effects. As to theſe things, I muſt ſay with the blind man, *I know not: One thing I know, that whereas I was blind, now I ſee.* John ix. 25.

3. However, it was toward the cloſe of *January*, or the beginning of *February* 1698, that this ſeaſonable relief came; and ſo far as I can remember, I was at ſecret prayer in very great extremity, not far from deſpair, when the Lord ſeaſonably ſtepp'd in, and gave this merciful turn to affairs; *When I ſaid, My foot ſlippeth, thy mercy held me up.* Pſalm xciv. 18. And when there was none *to ſave*, then his own arm *brought ſalvation.* 2 Cor. iv. 6. 'God who commanded the light to ſhine out of darkneſs, ſhined into my mind, to give the light of the knowlege of his glory in the face of Jeſus Chriſt.'

4. That which yielded me this relief, was a diſcovery of the Lord, as manifeſted in the word. He ſaid to me, *Thou haſt deſtroyed thyſelf, but in me is thy help.* Now the Lord diſcovered in the manner afterwards to be mentioned, ſeveral things, which I ſhall here take notice of. 1. He let me ſee, that *there are forgiveneſſes with him*, that with him *there is mercy, and plentious Redemption.* Pſalms cxxx. 4, 7 'He made all his goodneſs paſs before me, *and he* proclaimed his name, the Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, who will be gracious to whom he will be gracious and will ſhew mercy to whom he will ſhew mercy.' Exod. xxxiii. 19. Exod. xxxiv. 5. This was ſtrange ſight to one, who before look'd on *God* only as *a conſuming fire*, Heb. xii. 29. which I could not *ſee and live.* Exod. xxxiii. 28. 2*dly*, He brought me *from Sinai* and its thunderings, 'to mount *Zion*, 'and to the Mediator of the New Covenant, and

'the blood of ſpringling, *that cleanſeth from all ſin,* 'and ſpeaks better things than the blood of *Abel.*' Heb. xii. 22, 24. He revealed Chriſt in his glory. I now with wonder 'beheld his glory, as the Glory of 'the only begotten of the Father, full of grace and 'truth. *John* i. 14. And I was hereon made to ſay, 'Thou art fairer than the ſons of men' *Pſalm* xlv. 2. 3*dly*, Hereon he let me ſee, that he who had before rejected all that I could offer, was 'well pleaſed in the be-'loved. Pſalm xl. 6, 7. Sacrifice and offering thou 'didſt not deſire, mine ears haſt thou opened. Burnt 'offerings and ſin offerings haſt thou not required 'Then ſaid I, Lo I come: In the volume of the 'book, it is written of me: I delight to do thy will, 'O my God.' And 4*thly*, Hereby I was further fully ſatisfied, that not only there was forgiveneſs of ſins, and juſtification by free grace, *through the Redemption that is in Jeſus*; *Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God*: Rom. iii. 24, *&c.* But moreover, I ſaw with wonder and delight, in ſome meaſure, *how God* by this means might be juſt *in juſtifying*, even *the ungodly* who believe in Jeſus. *Rom.* iv. 5. How was I raviſh'd with delight, when made to ſee, That the God in whom, a little before I thought there was no hope for me, or any ſinner in my caſe, if there was any ſuch; notwithſtanding his ſpotleſs purity, his deep hatred of ſin, his inflexible juſtice and righteouſneſs, and his untainted faithfulneſs, pledg'd in the threatnings of the law, might not only pardon, but without prejudice to his juſtice, or other attributes, be juſt in *juſtifying*, even the *ungodly!* The reconciliation of thoſe ſeemingly inconſiſtent attributes with one another, and ſinners ſalvation quite ſurpriz'd, and aſtoniſhed me. And, 5thly, The *Lord further* opened the goſpel-call to me, and *let me ſee, That to me*, even to me, was the word

this ſalvation ſent. Acts xiii. 26. All this was c
ed to me, and I was invited ſecretly to come,
take of the water of life freely, Rev. xxii. 17. ar
come in my diſtreſs unto this bleſſed reſt. *Matth*
28. *Come to me all ye that are weary and heavy la*
and ye ſhall find reſt for your ſouls. 6*thly,* He, tc
great ſatisfaction, gave me a pleaſant diſcover
his deſign in the whole, that it was *that no fleſh m*
glory in his ſight, 1 Cor. i. 29, 31, but that he
glories, ſhould have occaſion only *to glory in*
Lord, that he might manifeſt the riches *of his gr*
and be exalted in ſhewing mercy; and that we in
might be ſaved, *to the praiſe of the glory of his gr*
who made us accepted in the beloved. Eph. i. 6, 7.
xxx. 18. 7*thly,* The Lord reveal'd to my ſoul
full and ſuitable proviſion made in this way ag
the power of ſin, that as there is *righteouſneſs* in
ſo there is *ſtrength,* even *everlaſting ſtrength in*
Lord Jehovah, Iſa. xlv. 22. to ſecure againſt all
mies; and that in him there is ſweet proviſion n
againſt the guilt of ſins, that through the pow
temptation, his people may be inveigled in; 1
ii. 1, 2. 'Theſe things write I to you, that y
'not: But if any man ſin, we have an advocate
'the Father, Jeſus Chriſt the righteous; and
'the propitiation for our ſins: And not for ours
'ly, but alſo, for the ſins of the whole world.' 8.
When this ſtrange diſcovery was made of a re
wherein full proviſion was made for all the conc
of God's glory, and my ſalvation, in ſubordina
thereto; my ſoul was by a glorious and ſweet pc
carried out to reſt in it, as worthy of God and e
way ſuitable and ſatisfying in my caſe. *They*
know his Name will put their truſt in him, Pſalm
10.

5. *All theſe* diſcoveries were conveyed to me
ly by the word. It was not indeed by one par
lar teſtimony, or promiſe of the word, but b
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concurring light of a great many of the promiſes and teſtimonies of the word ſeaſonably ſet home, and moſt plainly expreſſing the truths above-mentioned. The promiſes and truths of the word, in great abundance and variety, were brought to *remembrance*, John xiv. 26. and the wonders contain'd *in them* Pſalm cxix. 18. were ſet before mine eyes in the light of the word. *He ſent his word and healed* me. Pſalm cvii. 20. This was the *rod of his ſtrength*, that made me *willing*: Pſalm cx. 2, 3. And it was the plain word *of ſalvation*, that I found to be *the power of God* Rom. i. 16. I cannot poſitively ſay, That the particular places above-mentioned, were the words whereby theſe diſcoveries were conveyed to my ſoul. But by theſe or ſuch like paſſages; and I believe, by many, even of thoſe mentioned promiſes and truths were the diſcoveries above named made to me.

6. But it was not the word alone that conveyed the diſcovery: for moſt of theſe paſſages whereby I was reliev'd, I had formerly in my diſtreſs read, and thought upon, without finding any relief in them. But now *the Lord ſhin'd into my mind by them.* 2 Cor. iv. 6. Formerly I was only acquaint with the letter which profits not: But now the Lord's words were *ſpirit and life*, John vi. 63. *and in his light, I ſaw light*, Pſalm xxxvi. 9. God opening mine *eyes to ſee wonders out of his law.* Pſalm cxix. 18. There was light in them, a burning light by them ſhone into my mind, to give me not merely ſome notional knowlege, but *the light of the knowlege of the glory of God, in the face of Jeſus Chriſt.* 2 Cor. iv 6 And many differences I found betwixt the diſcoveries now made, and the notions I formerly entertain'd of the ſame truths. 1. It *ſhone from heaven*; Acts ix. 3,. It was not a ſpark kindled by my own endeavours, but it ſhone ſuddenly about me; it came by the word of God, a *heavenly* mean; it opened heaven, and diſcovered *heavenly things*, the glory of God, and it led

me up as it were to heaven. Its whole tendency was heaven-ward 2. It was a *true light*, John i. 9. giving true manifeſtations of God, even the one true God, and the one Mediator between God and man; and giving a true view of my ſtate with reſpect to God, not according to the fooliſh conceits I had formerly entertain'd, but as they are repreſented in the word. 3. It was a pleaſant *and ſweet light. Truly light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.* Eccleſ, xi. 7. It had a heavenly ſatisfaction in God attending it. It led to a pleaſure in the fountain whence it came. 4. It was a diſtinct and clear light, repreſenting not only ſpiritual things, but manifeſting them in their *glory*, 2 Cor. iv. 6. and in their comely order; it put all things in their due line of ſubordination to God, and gave diſtinct and ſweet views of their genuine tendency. 1 *John* ii. 27. 5. It was a ſatisfying light, the ſoul reſted in the diſcoveries it made, and was ſatisfied, it could not doubt if it ſaw, or if the things were ſo, as it repreſented them. *Pſalm* xvii. 15. 6. It was a quickening, refreſhing, healing light; when this *Sun of righteouſneſs* aroſe, there was *healing under his wings*: *Mal* iv. 2. It was like the ſummer's ſun, warming. In a word, it was *the light of life*. John. viii. 12. 7. It was a great light: It made great and clear diſcoveries, whereby it eaſily diſtinguiſhed itſelf from any former knowlege of theſe things I had attained. And, 8. It was a powerful light. It diſſipated that thick darkneſs that overſpread my mind, and made all thoſe frightful temptations, that had formerly diſturbed me, fly before it. When the Lord aroſe, *his enemies* were *ſcatered*, and fled before his face. Pſalm lxviii. 1. 9. It was compoſing, it did not like a flaſh of lightning, * ſuddenly appear and fill the ſoul only with amazement and fear; but compoſed and quiet

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* *Cant.* iii. 8. *compar'd with* Iſa. lvii. 19.

ed my ſoul, and put all my faculties in a due poſture, as it were, and gave me the exerciſe of them. It deſtroyed not, but improved my former knowlege. Theſe particulars might be explained, and further amplified: But the nature of this narrative, and the brevity deſigned in it, will not allow me to inſiſt; and I the more willingly ſtop here, and forbear to give any more large account of my ſmall experience of this light; becauſe I know, that no words can expreſs the notion, that the weakeſt Chriſtian, who has his eyes open'd, really has of its glory. The true notion of light is not conveyed by the ear. *The ear tries words*, the mouth *Taſte meats*: Job xii. 11. But it is the *eye that beholds the ſun.* Eph. v. 13. No words can convey a true notion of light to the blind. And he that has eyes, at leaſt while he ſees it, will need no words to deſcribe it. It manifeſts itſelf, and other things. 'Tis like the *new name, that none knows ſave he who has it.* And they who really ſee, but becauſe their light is weaker, and Satan raiſes miſts to obſcure it, will be more capable of judging of it by its effects, than by any accounts of its nature: Therefor, I ſhall forbear to ſpeak any more, of that and now proceed to account for the effects whereby its reality and difference from former light will more obviouſly, evidently, and convincingly appear. However, at leaſt, while this ſhining brightneſs laſted, this one thing it convinced me fully of, and made me certainly know, *that whereas I was blind now I ſee.* John ix. 25.

7. The firſt diſcernible effect of this diſcovery was, an approbation of God's way of ſaving ſinners by Jeſus Chriſt, to the praiſe of the glory of his grace, which I take to be the true ſcriptural notion of juſtifying faith; for this not only anſwers the ſcripture deſcriptions of it, by *receiving*, *coming* to him, *looking to him truſting and believing in him*, &c. John i. 12. *Matth. xi. 28.* Heb. xii. 2. Pſalm ix. 10. But *ally gives him that glory* Rom. iv. 20, that be

ſign'd by all this contrivance, the glory of his wiſdom, grace, mercy, and truth. Now this diſcovery of the Lord's name brought me to truſt in him and glory only in the Lord: I found my ſoul fully ſatisfied in theſe diſcoveries, as pointing out a way of relief altogether, and in all reſpects ſuitable to the need of a poor, guilty, ſelf-condemned, ſelf-deſtroyed ſinner, beat from all other reliefs, and who has his mouth ſtopp'd before God, after he has ſpent all his ſubſtance to no purpoſe upon other phyſicians. *Mark.* v. 26. In this I reſted as a way full of peace, comfort, ſecurity and ſatisfaction, as providing abundantly for all thoſe ends I deſired to have ſecured. And this approbation was not merely for a fit, but ever after in all temptations it diſcovered itſelf. 1. By keeping me up in a fix'd aſſent, and adherence of mind to, and perſuaſion of this truth, *That God has given to us eternal life, and this life is only in his Son.* 1 John v. 11. 2 When afterwards I was under temptations, ſollicited to go away and ſeek relief in other ways, it ſtill kept me conſtant in a firm reſolute rejection of all other ways of relief, and renounciation of all propoſals that led to them, even when I found not the preſent comfort of this way; I ever held at that with *Ephraim, What have I any more to do with idols?* Hoſ. xiv. 8. And with the diſciples, I ſtill ſaid. *To whom ſhall I go? Thou haſt the words of eternal life,* John vi. 68. 3. In all my after-exerciſes about guilt, my ſoul *counted all things but loſs* that it *might win Chriſt,* and get a new diſcovery of him: Phil. iii. 8. When challenges diſturbed, when thoughts of an appearance to judgment were ſuggeſted, when ever I was in a ſtrait this was the only ſanctuary I took relief in: Let me *be found in him not having mine own righteouſneſs* but *his, Phil. iii. 9.* if this is obtained I am ſafe; and *nothing* beſides this could make me think myſelf ſo. 4. Whenever the Lord did anew diſcover the glory of *his way, by a beam of freſh light,* whatever my diſtreſs

treſs was before, it ſtill compoſed all, commanded a calm, anſwered challenges, and gave me boldneſs and acceſs to God with *good hope*, as to all other things *through grace*; 2 Theſ. ii. 16. then *I rejoiced in Chriſt Jeſus*, Rom. v. 2. Phil. iii. 3. and nothing elſe was able to diſturb me while this view laſted. 5. When ever I was wrong, yet I ſtill reſted ſatisfied, That a diſcovery of the Lord in his own light would ſet all right again: And therefor I was ever at that, *O that I knew where* I *might find him*. Job xxiii. 3. I knew, though he might make ſin bitter, yet a manifeſtation of him *would put ſtrength in me*, Job xxiii. 6. as formerly in ſweet experience I had found. 6. I was then only pleaſed, and could never approve myſelf; but when I found my ſoul in ſome meaſure moulded into a compliance with the deſign of the goſpel, *Rom.* vi. 17. emptied of ſelf, ſubjected to the Lord, and careful to have him alone exalted.

8 The next remarkable effect of this diſcovery was, That it ſet me right as to my chief end in ſome meaſure, and made me look to the glory of God, which formerly I had ſtill in all the courſes I took for my own eaſe, no real concern for. Now mine *eye was* made in ſome meaſure *ſingle*, Matth. vi. 22. in eying the Lord's honour, which in this light was ſeen to be conſiſtent with my own happines; and my regard to this, wherein that evangelical ſelf-denial, which the Lord every where calls for, conſiſts, diſcovered itſelf amidſt all the ſtrugglings which I afterward found of that deteſtable idol ſelf, for obtaining its former room; 1. It manifeſted itſelf in frequent deſires, that the Lord alone might be exalted and glorified in my life or by my death, *Phil.* i. 20. 2. It kept my ſoul fix'd in the perſuaſion of this, That it was every way meet that I ſhould take ſhame and confuſion to myſelf, as what truly and only belonged to me, and that the Glory of my *ſalvation* was only and entirely the Lord's due. *Dan.* ix. 8, 9. 3. In a watchful obſervation of the ſtirrin-

the moſt ſecret actings of ſelf, ſeek- itſelf upon the ruin of the Lord's to the prejudice of it; and when I was bear it down, I yet ſtill cry'd againſt it, *us*, &c. Pſalm cxv. 1. Yea, I redoubled my oppoſition to its impudent endeavours, 'Not us, Lord, not to us, but to thy name be the y.' 4. I was brought to look upon it as the prin- ner on which I was always to have an eye; 2c. d therefore where the leaſt occaſion ered, I had when not otherwiſe out of e, ſtill a as a c tionagainſt it. 1 *Cor.* 10. x. The remaining felt a ctivity o ſtill has been one of grievances. *Rom.* vii. 24. 6. I never was found comfort, *Rom.* vii. 25. but where is idol is diſcernably at under, and no victory is ſo refreſhing, as what at any time, is in more or leſs obtained over this. *Phil.* iii. 8, 9. 7. As the Apoſtles, 2 *Cor.* iv. 5, and 6. compared, by the ſhining of 'the 'Light of the knowlege of the glory of God into their minds, were made to 'preach not themſelves, but 'Chriſt Jeſus the Lord.' So whenever this light ſhone, according to the meaſure of its clearneſs, and its continuance, the intereſt of ſelf was weakned in my ſoul, and I was made to *ſeek not myſelf but Chriſt Jeſus the Lord.*

9. The evidence of this *change* was for ſome time frequently darkned, by which I found, whenever I was again by the prevalency of ſin, challenges thence ariſing, or the Lord's hiding, brought under any fears of my own ſalvation; then my thoughts were ingroſſed, and as it were wholly and only taken up about my own ſafety, and my concern for the Lord's glory not then appearing, I was thereby caſt under *fears that I* was altogether ſelfiſh; but the Lo *length cleared up this* caſe to me. Our mind *weak, they have many* concerns, ſome where

value more, ſome leſs; they cannot thro' their weakneſs and limited nature, be intent in their thoughts about all, or even many of them, at once. And therefore when any one, though the leaſt of them, is in hazard, their care muſt be taken up mainly, and as it were about that only: *Luke* xv. 4. Even the good ſhepherd, tho' really he values the ninety and nine more than the one loſt ſheep yet when it is loſt, he ſeems to leave all the reſt, and imploy all his thoughts as it were about that: But when all are equally ſafe, and none of our concerns are in any viſible hazard, then is the only proper time to judge what is really uppermoſt in the ſoul; that which it then is moſt frequently with, delights moſt in, and can leaſt think of parting with, that is uppermoſt. That which has *the heart* is the *treaſure*. Matth. vi. 21. And the Lord let me ſee that my ſoul was, when all was ſafe, wholly almoſt taken up in viewing with delight the manifeſtations of his glory in the face of Jeſus Chriſt.

10. Before I proceed to take notice of any other effects of this diſcovery, I ſhall repreſent in a few particulars, the pleaſant way whereby the Lord carried on this change as to the chief end; 1 when the Lord came to work this change, I was ſunk under the weighting ſenſe of this, that I had *deſtroyed myſelf*, Hoſ. xiii. 9. and deeply concerned to know how I might be ſaved. *ibid. Iſa* xlv. 24. 2*aly*, The Lord made me firſt look up by a diſcovery of ſalvation and help which anſwered my concern about my own caſe. 3. When I looked to this ſalvation, I found *it in him*. 4. When by this means I came to ſee his glory ſhining in the contrivance for my ſalvation by the luſtre of it, I was affected ſo, that I begun to value it above all things, and look on it as of that importance, that, provided it were ſecured, *all other things*, the higheſt concerns of the creature not excepted, were *of ſmall moment*. *Phil* i. 20. And, 5. Herein viewing the glory of his goodneſs in ordering it ſo, it

the creatures in aiming at his glory ſhould find their own ſalvation; this endeared the Lord and his ways exceedingly. Thus the Lord ſweetly led me, by a view of help ſuited to my caſe, to a diſcovery of his glory in my ſalvation, helping me to place things, in ſome meaſure, at leaſt in with and deſign in their own order, and give his glory the preeminency that was its due: But this only by the by. Now I go on.

11. A third diſcernible effect of this diſcovery was, with reſpect unto the Lord's yoke, his precepts; 2 *Cor* iii. 18. beholding his glory, I was changed into his image, and made to look on his *yoke* as *eaſie*, and his *burden* as *light*, *Matth* xi. 29. and to count that *his commandments* were *not grievious*, 1 John v. 3. but *right concerning all things*; Pſalm cxix. 128. This was very far contrary to my former temper. Now the reality of this change appear'd, and evidenced it ſelf even amidſt all temptations, ſlips, yea, and relapſes into the ſame ſins, ſeveral ways; 1. I now came to a fix'd perſwaſion, that the law was not only *juſt*, ſuch, againſt which I could make no reaſonable exception; but *holy*, ſuch as became God, and *good*, *Rom* vii. 12. ſuch as every way was ſuited to my true intereſt, and peace, and advantage, which I could never think before. 2*dly*, Though I found *ſin* that dwells in me oppoſing ſtill, yet I delighted after the inward man in *the law, as holy, juſt, ſpiritual and good*. *Rom* vii. 20, 22. 3. I ſaw the commandment to be *exceeding broad*, Pſalm cxix. 96. *ſpiritual* and extenſive, and was delighted with it. Rom. vii. 14. 4. The duties that my heart had the greateſt averſion to formerly, were now made eaſie, pleaſant and refreſhing *Rom* viii. 7, 8, 6. Formerly I could not think ſpiritual mindedneſs could be *eaſy to me* or any other: But now when I attain'd *it in ſome meaſure*, for ſome time, as firſt after this *diſcovery I did*, I found it life and peace; and on the

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contrary carnal mindedneſs was as death. 5. I was made to ſee a peculiar beauty in thoſe laws in particular that croſs'd thoſe ſins which had the firmeſt rooting in my temper, and the greateſt advantage from my circumſtances, and occaſional temptations: *Pſalm* xviii. 23. And though all theſe advantages ſtill continued, and rather grew, yet my heart was ſo ſtrangely altered, that no ſins were ſo hateful; upon the account of none did I loth myſelf ſo much, no ſins was I ſo glad of victory over, or longed I ſo much for the ruin of, or did I cry ſo much againſt, or complain ſo frequently of to the Lord, and ſet myſelf more againſt; my mind was continually engaged in contrivances for their ruin, which formerly I ſought ſtill to have ſpared. And if the Lord would have given me it in my choice, to have the laws that croſs'd them razed, or to let them ſtand, he knows I would have thought the law leſs pleaſant, leſs perfect, if theſe had been wanting. Phil. iii. 7. Thus *what things were gain, I now counted dung*, and endeavoured to *keep myſelf from mine iniquity*; Pſalm xviii. 23. and I could never think myſelf happy till theſe were *pluck'd* out, which were before as *the right eye*. Matth. v. 29, 30. 6. I took delight in others, or in myſelf, only in ſo far as there appear'd any thing of a ſelf-denied, humble conformity to the law of the Lord, ſuch I counted as the *excellent of the earth*; Pſalm xvi. 2, 3. and I was glad when I got near them in any the meaneſt inſtance. 7. My ſoul frequently ſpent itſelf in ſuch breathings after conformity to the law of God, as the cxix. *Pſalm* is fill'd with throughout, *Pſalm* cxix 5, 29, 33, 112. 'O that my ways were directed to keep 'thy ſtatutes, my heart breaketh through the long-'ing it hath to thy commands at all times, incline 'my heart that I may keep them always unto the 'end,' and *the like*. 8 This appear'd further in a *diſlike of* the leaſt inconformity to the law, either *in myſelf or others*. Now, albeit I was not a

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ways ſuitably affected with my own or others breaches yet this was my burden; I wiſh'd always that *rivers of tears* might *run down my eyes, becauſe* I, or other tranſgreſſors *kept not God's Law.* Pſalm cxix. 136, 9. Even when ſin prevail'd, and I was afraid to be ruined, when that *which was ordained for life,* proved *death* to me, even then my liking to the law, and value for conformity continued, all this notwithſtanding I conſented to the *law,* that it was *holy, juſt and good. Rom* vii. 10, 16. 10. The ſins which through the force of temptation I frequently relapſed in, yet were, and I durſt appeal to the ſearcher of hearts as to the truth of this, what *I would not* do: That is, what the conſtant *bent of my will* (when not under the *immediate force of a temptation,* Rom vii. 12. when I was not myſelf) was ſet againſt. 11. Now nothing appear'd more ſatisfactory in heaven, than a proſpect of being there, *ſatisfied with his likeneſs.* Pſalm xvii. 15. 12. I looked on the remainder of ſin, as my greateſt miſery and burden, and that which made me truly a *wretched man,* Rom vii 24. and daily cry for deliverance. In a word, I ſaw that if I could reach conformity to God's law, I would have pleaſure, and peace, and liberty. *Prov* iii. 17. All wiſdom's ways are 'ways of peace, her paths plea-'ſantneſs, her commandments not grievous,' 1 *John* v. 3. her yoke light, and nothing uneaſie, but that remaining unſubdued corruption that would not ſtoop to put its neck under the yoke. *Matth* xi. 39, 30. This effect was the moſt diſcernible of any under temptations, and has ſtood me in the beſt ſtead.

12. A fourth diſcernable effect of this diſcovery, was the exerciſe of evangelical repentance, which was very different in many reſpects from that ſorrow I before was acquainted with. 1, In its riſe, ſorrow *formerly flowed* from diſcoveries of ſin, as it brings *on wrath now* it flowed from a ſenſe of ſin, as con*taining* wretched unkindneſs in one, who was aſtoniſhing

iſhingly kind to an unworthy wretch. I looked upon him *whom I had pierced, and mourned.* Zach xii. 10. O! What an unkind wretch am I, to provoke ſuch a God, who has followed me with ſo much mercy, and yet offers kindneſs? 3. *Sorrow* formerly *wrought death,* 2 Cor vi. 10. alienated my heart from God, and ſo diſpirited for duty, and made me fear hurt from him: But this ſorrow fill'd my heart with kindneſs to God, to his way, ſweetned my ſoul, and endeared God to it. It flowed from a ſenſe of his favour, to an unworthy wretch that deſerved none, and was thus a godly ſorrow leading to kindneſs to God. drawing near to him, but with much humble ſenſe of my own unworthineſs, like the returning prodigal, when he ſaw his father coming to meet him. *Luke* xv. 30, 21. 3. The more God manifeſted of his kindneſs, the more this ſtill increaſed; when he was pacified, I was aſhamed and confounded. Ezek xvi. 63. *After I was turned, I repented, I ſmote upon my breaſt, and was aſhamed and confounded* for my ſtrayings. *Jer.* xxxi. 19. 4. The ſorrow I had before I look'd on as a burden, it was nothing but a ſelfiſh concern for my own ſafety, and a fear of being made to feel the effects of a righteous reſentment of God. But this ſorrow was ſweet and pleaſant, as being the exerciſe of filial gratitude, and I took pleaſure in the ſurprizing manifeſtations of God's favour to one ſo unworthy, and in acknowleging my own unworthineſs. *Pſalm* lxxiii. 22, 23. A ſenſe of my ingratitude when kept within, covered me with bluſhes, and I was eas'd when the Lord allowed me to vent my ſenſe of it, and pour it as it were in his boſom. 5. This ſorrow was a ſpring of activity in the way of duty, and I was glad to be employed in the meaneſt errand that might give opportunity to evidence how deeply I reſented my former diſobedience. Luke xv. 19. *Make me as one of thy hired ſervants.* 6. In a word *it had all the* marks in ſome meaſure, which the

poſtle gives of the exerciſe of this grace. It was a *godly ſorrow*, coming from God, it led to God, as always what comes from him in a way of grace, leads to him in a way of duty. *It wrought repentance unto life, not to be repented of*: 3 Cor. vi. 10. it iſſued in a return to the way of life, and to ſuch a courſe, as upon a review I did not repent of, but delighted in, and deſired to be carried further on in. And ſtill in as far as this ſorrow obtained, there was a livelineſs in following this way, that leads to ſalvation or life. It wrought carefulneſs to avoid ſin, and pleaſe God, indignation againſt ſin, fear of offending God again, vehement deſire of having ſin removed, the Lord glorified, and obedience promoted: It wrought zeal for God, and revenge againſt myſelf and ſin. It was not as former ſorrow, pregnant with pride, ſtifneſs, and unwillingneſs to undergo any chaſtiſement; but it humbled, ſoftned the ſoul, and wrought a willingneſs to bear the indignation of the Lord when I had ſinned againſt him. In a word, I was glad when the Lord allowed me any meaſure of it, and grieved when I found it wanting, and cry'd to the prince exalted, for it, becauſe of the good effects it had, and the real advantage I found by it, with reſpect unto the whole of that obedience the Lord requires.

13. A fifth diſcernible effect of this diſcovery was, a humble, but ſweet and comfortable hope, and perſwaſion of my own ſalvation, anſwerable to the clearneſs of this diſcovery, that is, riſing in ſtrength, or growing more weak, and leſs diſcernable, as the diſcoveries of the way of ſalvation were more or leſs clear and ſtrong. Now becauſe this is what I take for goſpel aſſurance with the worthy doctor *Owen*, I ſhall give ſome further account of it, as I found it then and ſince.

1. When the Lord gave this diſcovery of his way *of ſalvation*, he ſatisfied me, that it was a way full of *peace and ſecurity*, the only ſafe way whereon I *might ſafely* venture, and hereby, as I told formerly,

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I was fully perſwaded, *That this was the way wherein I ſhould walk.* Iſa. xxx. 21. Hereby I was freed from that diſquieting fear, that in truſting to it, I was truſting to that which would fail. I was ſatisfied, I could not fail otherwiſe than by miſſing this way. I doubted of myſelf, but not of the way. 2. The Lord by the diſcovery above-mentioned, did powerfully draw my ſoul to cloſe with it, and in ſo far as I cleave to, and cloſed with this, in ſo far, conſidering the former diſcovery of the ſafety of this way, I could not doubt of the iſſue, but was ſweetly ſatisfied, That my *expectation ſhould not be cut off*, Prov. xxiii. 18. nor my labour in vain in purſuing this courſe. While I cleave to, and repoſed with ſatisfaction on what I was convinced was ſafe, I could not, in ſo far as I lean'd to this, but be quiet and compoſed about the iſſue. Which ſhews how nearly allied faith and aſſurance are, though they are not the ſame, and therefor no wonder the one ſhould be taken for the other. 3. Hereby I was animated to walk on in this way, and follow duty; and finding, as I went on in duty, that ſo far as I proceeded, my expectation was not diſappointed, ſtill according to ſucceſs, this hope inſenſibly and ſecretly grew. This God *is our God, we have waited for him and he will ſave us.* Iſa. xxv. 9. 4. This diſcovery manifeſting ſalvation in a way of ſelf-denial, and truſt only in the Lord; nothing ſo ſoon marred this hope, as the leaſt appearance of ſelf, and ſtirring of pride. Whenever the Glory of the Lord was revealed, and he ſpake peace, I was hereon fill'd with ſhame, and the deeper this humiliation was, ſtill the humble confidence of my ſafety increaſed. *Ezek.* xvi. 63. Now theſe two laſt remarks ſhew, how far this aſſurance is from any conſiſtency with negligence, much leſs does it foſter it: For it grows only upon adherence to the Lord's way, and is ſtrengthned by a *ſucceſsful purſuit* of ſalvation in the Lord's way. *To intermit* or neglect duty, razes the foundation,

at leaſt, lay's an unſurmountable ſtop in the way of its progreſs and growth. And further, it is widely diff.renced from that unaſſaulted confidence ſome pretended to which is a fruit of pride, and foſters it, as the laſt remark clears. In a word, the caſe is plainly thus; this way the Lord diſcovers, is ſafe for a ſelf-condemned ſinner. I am ſafe in a practical adherence to it. The further I go, and the cloſſer I in practice cleave to this way, hope of his ſalvation increaſes the more. Here no place for ſloth, but a Spur to diligence, as what will not be in vain in the iſſue, and is attended with the comfort in every ſtep, as carrying ſtill nearer the deſired ſalvation. And this ſafety ariſing from a renunciation of all confidence in the fleſh, and a truſt only in the ſovereign grace of God thro' Chriſt; there is no place for confidence in ourſelves, or pride in any degree, the leaſt degree of pride being a ſtep out of this way of peace and ſafety.

14. A ſixth diſcernible difference was with reſpect to the ordinances of the Lord's appointment. *Pſalm* xxvi. 4. This diſcovery, 1. Drew me to follow them as the Lord's inſtitutions and appointed means of obtaining diſcoveries of his *beauty*. 2. It made me follow after diſcoveries of the Lord's glory in them, and diſcoveries from him of myſelf, my caſe, my ſin, my duty. I deſired to behold the *Beauty of the Lord, and to enquire in his temple*. ibid. 3. It put me to the Lord to ſeek theſe diſcoveries from him, and to pray with reſpect both to myſelf, and thoſe concerned in the diſpenſation of the goſpel, *one thing have I deſired of the Lord*. ibid. This was now more conſtant, I deſired and *ſought after it*. 5. I was brought to more of livelineſs, when the Lord diſcovered himſelf, *my ſoul* then *followed hard* after him *Pſalm* lxiii. 8. cxix. 32, 65, 4. when his hand upheld me, and when *he drew I run*. 6. When the Lord enlarged and cauſed *me to approach* to him, and ſee his glory, he ſtill *humbled me*, diſcovered ſelf, and put me in oppoſiti-

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on to it. I have ſeen him, and therefor I loathed myſelf. *Job* xlii. 5, 6. 7. I was now acquainted in ſome meaſure, with that boldneſs and freedom of acceſs, with humble confidence to God, as on a throne of grace manifeſting himſelf in Chriſt. In a word, I was ſenſible of the Lord's hiding and manifeſting himſelf in duty in ſome meaſure, and of the neceſſity of the exerciſe of grace, particularly of faith, in all approaches to God, and thereby put upon frequent complaints, dejections for the want of it, cries to God for it, and the like.

15. Many other effects followed upon this diſcovery, too long to repeat at large. 1. Herein I found a new and formerly unknown love to all that ſeemed to have any thing of the Lord's image, however different in principles as to leſſer things, tempers, *&c.* and tho' diſtant and unknown, otherwiſe than by report. And this evidencing itſelf in prayer for them, ſympathy with them in their afflictions; *Which, as all the other, ſtill was more or leſs* lively, according as I was otherwiſe in worſe or better caſe. 1 John iii. 14. *By this do we know we are paſſed from death to life becauſe, we love the brethren.* Again, 2. Hereon I found my care of all the Lord's concerns enlarged, and I began to be deſirous to have the Lord exalted on the earth, *Pſalm* cxii. 6, 7, *&c.* Zion proſper, and all that love her; I was fearful of hazard that threatned any of his intereſts, affected with the ſufferings of his people, or any loſs his intereſt ſuſtained. And, 3. Hereon I began to be more concern'd for any affronts offered to the Lord's glory by others. *I ſaw tranſgreſſors and was grieved,* becauſe *they kept not* God's law *Pſalm* cxix. 158. and was oft made to *weep,* and pray for them *in ſecret.* Jer. xiii. 17. 4. I found it eaſy and delightſome to ſupreſs reſentments, and oppoſe them, and even to pray for thoſe whom I *apprehended to* have injured me. Luke vi. 27. 28 *Yea, with delight* I could ſeek their good, their r

good, and pray earneſtly for it. *Pſalm* xxxv. 13. Other conſequences of this diſcovery will be mentioned hereafter in their proper places.

16. To conclude this chapter, I found this diſcovery ſweetly *drawing* Pſalm cxix. 32. Cant. i. 4. to a willing, chearful endeavour after holineſs in all manner of converſation. Whereas, all former courſes I took only *drave forcibly*, to a *feign'd ſubmiſſion*: Which made me oft admire the folly of *Socinians*, and *Arminians*, and other *Pelagian* enemies, who pretend, That free juſtification leads to ſecurity and careleſſneſs. I could not but ſay and think often, What, ſhall I believe ſuch wild and wicked reproaches againſt my clear experience? Do not I find the quite contrary, while the *love of Chriſt conſtrains to judge thus, That if one died for all, then were all dead, that they who henceforth live, ſhould not live to themſelves, but to him that died for them.* 2 Cor. v. 14. 15. *They err, not knowing the Scriptures, nor the power of God.*

Thus all things were in ſome meaſure made new; and I, who a little before, with the jaylor, *Acts* xvi. 34. had fallen down trembling, was now raiſed up and ſet down to feaſt with the diſciples of the Lord, *rejoicing* and *believing*. But alas! I was like the diſciples on the mount, I dreamed not of what was abiding me, *Matth.* xvii. 4. as the ſequel will ſhew. This I deſire to re-count, however with thankfulneſs, not to my own commendation, but *to the praiſe of the glory of his grace*, *Eph.* i. 3, 6. How far I was from having *attained*, or being *already perfect*, Phil. iii. 12. the following pages will clear.

CHAP. III.

Containing an account of the pleaſure of my caſe at this time, the miſtakes I was ſtill under, the ſad effects of them, and the way of their diſcovery

1. THis glorious diſcovery was very ſurpriſing, and filled me with wonder; oft was I made to ſtand and wonder what this *ſtrange ſight* meant, *Exod.* iii. 3. and whereto it would turn: Things that I had not *heard* were *told* me: *Iſa.* lii. 15. Oft did I ſay, *What hath the Lord wrought!* Pſalm cxxvi. 1, 2, 3. 'When God turned back the captivity of 'Zion, we were like *men* that dreamed. Our mouth 'was fill'd with laughter, and our tongue with ſing-'ing: Then ſaid they among the Heathen, The Lord 'hath done great things for them. The Lord hath 'done great things for us, whereof we are glad:' The greatneſs of the things God had done ſurpaſſed belief; and yet the great and clear light wherein they were diſcovered, and the diſcernible effects would not allow me to doubt.

2. Albeit the effects of this diſcovery above-mentioned were moſt diſcernible at firſt, yet I did not then, nor till after that light was gone, diſtinctly obſerve them; For, 1. The glory of the Lord was ſo great, that for a time I only fixed my eyes upon that, and I was leſs intent, though much pleaſed with it, upon the change that was thereby wrought on me. All this while I was ſtill crying out, *Whence is this to me?* Luke i. 43. And *what am I, and what's my father's houſe*, that the Lord has viſited me, and *brought me hitherto?* 2 Sam. vii. 18. Again, 2. I was the leſs ſen[illegible]le, or at leaſt was the leſs diſtinct in obſerving theſe things, becauſe of the remaining darkneſs as to *the many and great things* contain'd in the covenant *of grace*. This light clearly reveal'd the myſtery of the

free juſtification through Chriſt, and peace by his blood: But I was afterward to learn other things belonging to the myſtery of redemption: This was what I at preſent needed, and this the Lord gave abundantly, in ſo far as the preſent caſe required it. But yet after this glorious light had ſtay'd ſome conſiderable time with me, I was ſadly ignorant of many of the moſt important things relating even unto the myſtery of forgiveneſs, the daily uſe of this attonement, and the uſe eſpecially of the Lord Chriſt, with reſpect to ſanctification: Well might Chriſt ſay to me many a day after this, as to *Philip*, John xiv. 9, *Have I been ſo long time with you, and yet haſt thou not known me, Philip?* What therefor the Lord had done at this time, I *knew not now*, but *hereafter*, John xiii. 7, 16, 13. when the comforter had further inſtructed me in the nature of the goſpel-diſcovery, as I was able *to bear it*, and as my daily exigencies required it; and when with *Peter*, being come to myſelf, recovered out of the ſtrange ſurprize, and put to conſider the thing; then knew I with him, *Acts* xii. 11, 12. more diſtinctly what concerned the Lord's work, and what he had done for me. *Acts* xviii. 26.

3. This diſcovery, while it laſted, was full of raviſhing ſweetneſs, and many things contributed very much to make it ſo. 1. The caſe wherein it found me: I was condemned by *God*, by my *own conſcience*, and was like to ſink under the preſſure of the fear of a preſent execution of the ſentence: When the uſual labours of the day required that I ſhould ſleep, and my body toil'd and waſted with the diſquiet of my mind, made me heavy, and urg'd it more: Yet I was afraid to cloſe mine eyes, leſt I ſhould awaken in hell, and durſt not let myſelf ſleep, till I was by a weary body beguiled into it, leaſt I ſhould drop into the pit *before I* was aware. *Eccleſ.* v. 12. Was it any wonder, *that* the news of pardon and forgiveneſs were *ſweet to one* in ſuch a caſe? Whereby I was made to ſit down

down in ſafety, and take quiet reſt, while there was *none* to *make* me *afraid*: Micah iv. 4. *For ſo giveth he his beloved ſleep*: Pſalm cxxvii. 2. A little before I was like *Jonah* in the whale's belly: *Jonah* ii. 5, 6, 7. 'The waters compaſſed me about even to the ſoul; 'the deep cloſed me round about, the weeds were 'wrapt about my head, I went down to the bottoms 'of the mountains, the earth with her bars was about 'me for ever: *verſe* 4. And I ſaid, I am caſt out of 'God's ſight. Now, was it any wonder that ſuch an one was delighted when brought into a garden of delights? placed out of all view of trouble, ſave a reflection on it as paſſed, which is refreſhing, and ſet down to ſun himſelf, and dry himſelf under the refreſhing rays of the ſun of righteouſneſs. 2. The things that the Lord diſcovered, were in themſelves glorious, the glory of the Lord ſhone about me: I ſaw ſuch things as *eye hath not ſeen, beſides thee O God.* Iſa lxiv. 4. *No man hath ſeen God at any time, the only begotten of the Father, he hath declared him*: John i. 18. In a word what I ſaw was the *myſtery of godlineſs*, 1 Tim iii. 26. the *wonders of God's law*, which the angels ſtooping earneſtly *look into*, 1 Pet i. 12. and that with wonder. 3. They were new things wherewithal I was utterly unacquaint before, and this made them the more affecting: *Iſa* lii. 15. He ſhall 'ſprinkle many nations, the kings ſhall ſhut their 'mouths at him: For that which had not been told 'them ſhall they ſee, and that which they had not 'heard ſhall they conſider. As cold waters to a thri-'ſty ſoul, ſo is good news from a far country, *Prov* xxv. 25 Again, 4. The light wherein theſe things were diſcovered, was a clear ſparkling light, that had a warming force, and reviving influence, that I was altogether a ſtranger to before: And one that was a ſtranger to light, at leaſt to this light of the Lord, *could not but with* pleaſure enjoy it, for truly light is

is ſweet and a pleaſant thing it is for the eyes to beho the ſun, Eccl xi. 7.

4. This diſcovery and manifeſtation was of a muc longer continuance, and far more bright than any ever ſince got; for it ſhone in its brightneſs for abo ten days time, and for long after that, it was n quite off: And while it laſted, many things made obſervable. 1. New diſcoveries were daily made, t Lord carried me from one thing to another, and this ſhort time taught me more than by all my ſt dy I had learned before, in another and quite differe manner; what naturally and notionally I knew befor in it I corrupted myſelf, Jude 10. but now the Lo *inſtructed me with a ſtrong hand that I ſhould n walk in this way*, Iſa viii. 11. *and day unto day u tereth ſpeech and night unto night taught knowleg* Pſalm xix 2. every day I was ſurprized with ſon new, and before unthought of diſcovery of the Lor Prov. iv. 8. This was as *the ſhining light ſhining mo and more to a perfect day*. 2. All this time my mi was wholly almoſt taken up about ſpiritual things my *converſation was in heaven*; Phil iii. 20. I ſa thoſe with whom I converſed turn every thing (ev what was not only innocently, but piouſly ſaid a meant) into obſcene ſenſes: Whereas now, whatev occurr'd in reading, in meditation, in converſe, daily obſervation, was by my mind, and to it ſpir ualiz'd: I reflected with wonder on this differen and oft, during this while, was made to look on t m nd as a *mould* that caſts whatever is brought into into its own ſhape; Tit. i. 15. *To the pure all thin are pure, but to them that are defiled, and unbelievi is nothing pure; but even their mind and conſcience defiled*. 3. Hereon I was not only joyful, but I fou *the joy of the Lord* my *ſtrength*; Neh viii. 10. for *this while* I was carried out to extraordinary pleaſu *and diligence* in duty; It was not now as formerl *a burden to go* to duty: But I rejoiced when t

ſaid to me, *Let us go to the houſe of God:* Pſalm cxxx. 1. And my ſoul anſwered, I will go to God my chief joy, *to God that performeth all things for me*: Pſalm. lvii. 2. My heart was enlarged, and I *run in the way of God's commandments* with delight: Pſalm cxix. 32. Willingly I engaged in duty; and when I was engaged in it, *my ſoul* oft *made me like the chariots of Amminadib*, Cant. vi. 12. and I was not eaſily ſtopp'd; and faill'd ſometimes as to the juſt bounds, whereby others, that felt not that raviſhing ſweetneſs I enjoyed, were ſometimes diſguſted, though ſome were not; for ſo near as I can reckon, it was about this time that the Lord began to commend himſelf and his worſhip to lady *Anne Elcho*, which made her at death bleſs the Lord for family worſhip. 4. The Lord daily inſtructed me all this while out of the ſcriptures, and my *heart burned* within me *while he talked* and walked with me *by the way, and opened the ſcriptures*, Luke xxiv. 32. which before were as a ſealed book, wherein whatever I read was dark; even that whereof I had ſome notion: I was ready to ſay of it, *I cannot read it for 'tis ſealed*: Iſa ix. 11. The deſign and intent and myſtery was hid from me; and the reſt of it, I was forc'd to ſay, I know nothing of it, I was not *learned*. Again, 5. Mine enemies received a ſtunning ſtroke, and all of a ſudden by the appearance of the ſun, theſe frightful things that diſturbed me in the dark diſappeared: He graciouſly for a time reſtrained them, and bore down corruption, chain'd up Satan, and kept me from any diſturbance by theſe enemies; with whom I have before had, and ſince likewiſe many ſad wreſtlings: *Pſalm* xviii. 12, 14. 'At the brightneſs that was before him, his thick 'clouds paſſed'. When the Lord aroſe, 'his enemies 'were ſcattered, Yea, he ſent out his arrows and ſcat-'ered them; and he ſhot out lightnings and diſcom-'fited them.' *verſe* 17. Thus 'he delivered me from 'my *ſtrong* enemy, and from them which hate

me: For they were two ſtrong for me.' 6. Which was the life of all the former, the Lord by keeping his glory continually in mine eye, kept me all this while more humble and ſelf-denied than ever, ſeeing him, I *loathed* and deteſted ſelf: *Job* xlii. 6. Beholding his glory, I was in mine own eyes *as a graſhopper, as nothing, leſs than vanity and nothing*, and *gloried* only *in the Lord, rejoicing in Chriſt Jeſus*, and had *no confidence in the fleſh*. Num. xiii. 33. Iſa. xl. 22, 17. 1 Cor. i. 30.

5. The Lord had many gracious deſigns in this, which I was ignorant of then, as what I ſhall ſpeedily narrate will ſhew; but the Lord has in ſome meaſure ſince taught me, ſome of which I ſhall here narrate. 1. I was ſore broken and wounded before, and the Lord did this in tenderneſs *Job* v. 18.—He *bound up* my *wounds*: Pſalm cxlvii. 3. He *poured in oil*, Luke x. 34. he made a *bed* in my *ſickneſs*. Pſalm xli. 3. He watched me, and kept me free from diſturbance, till I was ſomewhat ſtrengthned. Iſa. xl. 11. 2. I had been plunged into grievous and hard thoughts of him, as one who had *in anger ſhut up his tender mercies, and forgotten to be gracious*; Pſalm lxxvii. 8, 9. and I was not eaſily induc'd to believe good tidings, for I had *forgot proſperity*; Lam. iii. 17. and though it was told me, I could not *believe*, Job ix. 16. partly for joy, and partly for fear, till I got a clear ſight of *the wagons* and proviſions, and then my *ſpirit revived*; Gen. xlv. 27. and the Lord ſatisfied me in deep condeſcenſion that he was real, and in earneſt, and had *no pleaſure in* my *death*, Ezek. xviii. 32. and xxxiii. 11. and that the *wound* was not *incurable*, Jer. xv. 18. that it was not *the wound of an enemy*, or the ſtroke of *a cruel one*, Jer. xxx. 14, 17. but the wound of a friend, in order to healing. 3. He was now for to *make me ſell all* for the pearl: *Matth.* xiii. 45, 46. *And like a* [illegible]*ir* merchant that means not to cheat, he *let me ſee* both what I was to leave, and what I was

to chooſe, that I might be ſatisfied I had made a good bargain: And though many a day I have ſeen *neither ſun nor moon, nor ſtars* ſince, *Acts* xxvii. and have been *in the deep* day and night; 2 Cor. xi. 25. yet ſo far did this go, that I durſt never once in wiſh retract my choice. 4. He knew what a wilderneſs I was to go through, and therefor led me not into that long and weary journey till he had made me eat once and again, as he did by *Elijah*. 1 Kings xix. 6, 7. 5. The Lord did not at firſt plunge me into war, leſt I ſhould have repented my engagement: *Exod.* xiii. 17. *And it came to paſs when Pharaoh had let the people go, that God led them not through the way of the land of the philiſtines although that was near; for God ſaid leſt peradventure the people repent when they ſee war, and they return to Egypt.* 6. The Lord hereby undeceived me as to my hard thoughts of his ways, and reproved me for them; oft was I put to ſay, Lord, *I was as a beaſt*, Pſalm lxxiii. 22. and how bruitſh was I to think that ſpirituality was a burden, and that it was impoſſible to be one day ſo to an end, without wearineſs! Thus he let me ſee, That *I uttered what I underſtood not*; Job xlii. 3. and tho' *once* I had ſo *ſpoken*, yet now I durſt not *proceed*: Job xl. 4, 5. For I ſaw what *with men is impoſſible, with God* is *poſſible* and eaſy, *Matth.* xix. 26. who can change the heart, and then the thoughts change. *Matth.* xii. 33. *Finally*, The Lord deſign'd to give me ſomething that might in all after-trials be ſtaying; and oft has the remembrance of this been ſweet when preſent ſenſe fail'd: *Prov.* xxi. 1. *Dan.* iv. 16. I called to mind *the years of the right hand of the moſt High*, Pſalm lxxvii. 10. and was ſtill ſupported by it.

6. But alas I underſtood not this, and by my ignorance I was caſt into ſad miſtakes. 1. I fancied this world would laſt always; I ravingly talk'd of *tabernacles with the* diſciples on the mount; Matth. xvii. 4. *I knew* not that I was to come down again, an-

that my dearest Lord was to depart from me again; *Psalm* xxx. 6, 7. 'In my prosperity I said, My mountain stands strong by thy favour, and I should never be moved.' 2. I dream'd no more of fighting with corruptions; but thought that the enemies that appeared not, were dead, and that the *Egyptians* were all drowned in the sea, *Exod.* xiv. 13. and that I should never *learn*, nor have occasion for learning *war*, Isa. ii. 4. 3. I projected to tie myself up to such a bent, and stint myself to such a course of walking, as neither our circumstances, temptations, nor our duty in this world allows of. Hereon I remember, I could not endure to read these books which were really proper and necessary to be read, and all times employed in them I reckoned on as lost: This was the old legal temper beginning to work again, and secretly inclining to seek righteousness, 'not directly *as before*, 'but as it were by the works of the law;' *Rom.* ix. 32. and aiming to entangle me in a yoke of bondage: Yea I began to grudge and be challenged about the time spent in necessary refreshment of the body by meat and sleep, and endeavoured to abridge myself. The devil secretly drove from one extreme to another, and he knew full well that I would not hold here, and that he would easily get me cast into another extreme, to assume a latitude beyond what was due. *Cor.* ii. 23. Thus I was well nigh intangled into that yoke of bondage which the Lord hath so lately broke; and deceived unto a voluntary humility and mortification, being *vainly puffed up* to it by my *fleshly mind*. Col. ii. 18. 4. I began to reckon upon enlargement and success in duty, as what was not only my due, but what I should always have, and that it was more mine own than really it was: I began to speak of it with delight like the disciples, I said *Lord, even the devils are subject to us*, Luke x. 17, 20. 5. I look'd upon this stock of grace I had gotten, as what would be sufficient to carry me through all my difficulties; Isa. xl. 31. and saw

ſaw not that the *grace* that was *ſufficient*, 2 Cor. xi. 9. was yet in the Lord's hand.

7. But now the Lord quickly undeceived me, for 1. After a little he began to *hide* himſelf. *Pſalm* xxx. 7. 2. He gave *me a thorn in the fleſh to humble me*: 2 Cor. xii. 7. My corruptions began to ſtir again, and like giants refreſh'd by wine, to make furious aſſaults. 3. A *meſſenger of Satan* was ſent *to buffet me*, *Ibid.* and I began to feel the fury of his temptations.

8. Hereon I was caſt into great perplexity. 1. I fell into deep ſorrow; *Thou didſt hid thy face and I was troubled.* Pſalm xxx. 7. 2. I began to queſtion the truth of former manifeſtations, and to ſay with the diſciples, *We thought it had been he that ſhould have redeemed Iſrael.* Luke xxiv. 21. Again, 3. I began to doubt of my through-bearance, and to ſay, *One day I ſhall periſh by the hand of Saul.* 1 Sam. xxvii. 1. And, 4. I began to quarrel ſecretly with the Lord as if he had beguiled me, and to ſay, Why haſt thou not *delivered me?* Exod. v. 12, 13. Why is my bondage increas'd ſince thou began to appear for my deliverance?

9. Under this caſe I tried all means, but run oft to wrong ways. 1. I complain'd, and then my ſoul was *overwhelmed.* Pſalm lxxvii. 3. Again, 2. *I thought upon God;* but not finding the diſcoveries as before, *I was troubled. Ibid.* 3. I enquired into the cauſes of this; Pſalm lxxvi. 6, 7, *&c. Wherefor hideſt thou thy face? Why art thou ſo far from helping?* But here oft my ſpirit began to go too far, and even to ſay, Jer. xv. 18. *Wilt thou be always as a liar, and as waters that fail?* And then I took myſelf and was ſunk deeper for my wickedneſs in chiding with God. 4. I eſſay'd to *ſhake myſelf*, and to go to duty as before: Judg. xvi. 20. *I wiſt not the Lord was departed*, that my locks were cut, and that the enemy *that lay in* my boſom had diſcovered my ſtrength *and got between* me and it.

10. I was hereon melancholly exceedingly, and ſo much the more, that now I remembred all my goodly *pleaſant things* I enjoyed before I *fell into the enemies hand*: Lam. 1. 7. But yet when after the violence of my conflict I recovered myſelf, I could not but ſee that things were better at my worſe caſe, than formerly in my beſt. For, 1, The Lord gave frequent blinks of his countenance: He ſhewed himſelf *at the windows and flouriſh'd at the latteſſes*, Cant ii. 9 and ſometimes put in his *finger by the hole of the door*, and ſpoke kindly; *and my bowels were moved for him*: v. 4. 2. He frequently let me ſee ſomewhat of his *power and glory in the ſanctuary*, Pſalm lxiii. 2, 3. *opened a ſcripture* and made my *heart burn*, or unfolded my caſe and *and told me all that was in my heart*, Luke xxiv. 32. or let me ſee the end of enemies. 3. Sometimes he allowed me *acceſs* to him, Rom v. 2. and made me *come even to his ſeat*, Job xxiii. 3. and *pour out* my *ſoul to him*. Pſalm lxii. 8. 4. When I was at my loweſt, I ſtood otherwiſe affected to Chriſt than before: Though I could not run after him, yet I unwillingly ſtayed away: *My ſoul longed* after him: Pſalm lxxxiv. 2. *when wilt thou come?* Pſalm ci. 2. I frequently breathed for drawings, *Draw me, and I will run after thee*; Cant i. 4. ſometimes I eſſayed to ſtretch out the withered hand, and wiſhed for the command that would impower me to lay hold on him; I ſtill ſtuck to this, that ſalvation only is to be found in him, I refus'd to go any where elſe, but reſolved to wait on, and though he ſhould *ſlay me yet truſt in him* I would. Job vi. 68. 5. As to the law of the Lord, though I could not *run* as when my heart was *enlarged*, Pſalm cxix. 32. —5.—17.—35. yet my will was ſtill bent that way; I long'd to walk, and run, and for that enlargment that would make me run: I breathed after conformity; *I had no* quarrel at it, but myſelf: I delighted *in the law after the inward man*, Rom. vii. 22. 6. As

to ſin, there was a great odds; though I could not delight in duty as before, I abhorred thoughts of delighting in ſin; I was ſometimes by the power of temptation driven to conſent to its embraces, but that was juſt ſuch a forc'd conſent, as by the power of conviction I before gave to the law: When ever I was at myſelf, I retracted it: *My repentings* were *kindled* within me: Hoſ. xi. 8. Though it prevailed, my heart was not with it as before; Judg. xvi. 15. I found another ſort of oppoſition made to it; it was dead in purpoſe and deſign; and if it gained victory, I was the more enrag'd againſt it; in a word, as to the law of God I was as a ſick man with his friends ſitting at his bed-ſide; he has no averſion to them, though he cannot delight in them as before; he reflects with ſuch a pleaſure, as his preſent caſe allows, upon the ſatisfaction he has had in their converſe, and wiſhes to be in caſe again: But I was quite contrary with reſpect to ſin. *Finally*, This deadneſs was now a preternatural ſtate; I could not reſt in it, but cry'd daily, Pſalm lxxxv. 6. *When wilt thou* revive me? I loathed myſelf for it: I wearied, I eſſay'd to break priſon, I looked back to former ſeaſons when it had been otherwiſe, and oft ſaid, *O that it* were with me *as in months paſt.* Job xxix. 2.

CHAP. IV.

Containing an account of my ſtrugglings with indwelling ſin, its victories, the cauſes of them on my part, and God's goodneſs with reſpect to this trial.

1. I Had not been long in this pleaſant caſe before I found my miſtake, that enemies were not foil'd, and that I muſt down into the valley, and *wreſtle with principalities* and *powers*, Eph. vi. 12. and *fight with no* leſs enemies than the *Anakims*. My *corruptions, ſelf*, paſſion, &c. and eſpecially thoſe ſin which

which eaſily beſet me, Heb. xii. 1. which formerly I was ſo careful to have ſpared, and which I refus'd to deliver up to juſtice, ſet upon me. And finding that I was now no more theirs as formerly, they gave me frequent foils; I fell before them often, and multiply'd relapſes: *Rom.* vii. 21, 19, *When I would do good, evil was preſent with me*, and the *good I would do*, through their power, *I* did *not*, and *the evil I would not do, that I did*. Thus I learn'd, That the difference betwixt the Lord's people and others, is not ſimply in this, that the one falls, and the other ſtands, but that there is a difference in the iſſue; *Prov.* xxiv. 16. *The juſt man falleth ſeven times a day, but the wicked ſhall fall into miſchief.*

2. Now though I was unwilling to fight, I drew to armour upon the appearance of theſe enemies, who received great advantage by that ſecurity wherein I had fallen. And before ever I was aware, they received a great advantage, I could not eaſily get from them again. But however, ſince fight I muſt, I try'd what weapons would be moſt ſucceſsful; *Judg.* xi. 35. And, 1 *ſt*, I objected to them, that now I had no more to do with them; I had engaged with the Lord. *Iſa.* xxvi. 13. 2. I eſſay'd to reaſon againſt *them, as Joſeph* did, but without his faith, *Shall I do this great evil and ſin againſt God?* Gen. xxxix. 9. 3. When they ſtill perſiſted, I eſſay'd to flee from them and avoid the occaſions: But the enemy was in my boſom. *Prov.* iv. 14, 15. 4. I pray'd againſt *them*, that the Lord would *rebuke* them. *Zech.* iii. 2. 5. I complain'd of them as his enemies. *Hab.* i. 1. 6. I proteſted againſt them. *Rom.* vii. 20. And many other ways did I try.

3. But after all they perſiſted and I was often foil'd, and hereon I fell into grievous diſcouragements. *And*, 1. I began to doubt, if I was ſincere, or *if the Lord* was really with me: If the Lord be *with us, why is all this evil come upon us?* Judg. vi.

13. 2. I began to doubt of the iſſue, and conclude, I ſhould *one day periſh by* their *hand.* 1 Sam. xxvii. 1. 3. My conſcience being defil'd, I was damp'd, and could not look up to God. And upon the whole, I was in very great diſtreſs, oft at giving over. *Pſalm* xl. 12.

4. Though I oft ſearched at the time, I could not diſcover whence it was that I fail'd. *Pſalm* lxxvii. 6. For no mean that I thought of then, almoſt I left uneſſay'd. But ſince, ſeveral reaſons of the prevalency of ſin, and the unſucceſsfulneſs of my attempts againſt it, has the Lord graciouſly diſcovered, though I am far from thinking to hit them all or pretending to remember, even all that the Lord hath diſcovered, yet ſome of them I ſhall mention that now occur. 1. I was in the entry of this warfare too confident in grace already received, laid too much ſtreſs on it, and promiſed too much on my own hand, like *Peter*; Matth xxvi. 33. and no wonder I met with his fate, and was left to make diſcoveries of my own weakneſs. 2. The ſubtil enemies I had to do with, took me betwixt the ſtraits, and I was not watchful againſt, nor aware of the ſeaſons when they had ſpecial advantage. The thief knew his time when the *good-man* is from home, and all is quiet. *Matth* xxiv. 43. And I did not watch; and therefore he came *in an hour* when I looked not for him. 3. Mine enemies put me upon vain work, where the ſin lay, not in the thing itſelf, but in the degree of it, there my ſubtil enemies put me on to appear againſt, and ſeek to eradicate what was really in itſelf lawful. Of this I had many inſtances with reſpect to paſſions, and worldly employments, and converſe with ſinful people: I minded not, that if we were bound altogether up from converſe, with the *idolators fornicators*, etc. *of this world*, we muſt *needs go out of this world*: 1 Cor v. 10. And as *there was an anger* to be avoided, ſo there was an anger *that* was allowable, and even duty required in

we ſhould be *angry*, Eph iv. 26. but ſo as to *avoid ſin*. Eccl vii. 9. This ſatan tempted me to provoke God, by aiming at things which were neither given of God, nor had I any reaſon to expect them, and thus to tempt God, by ſeeking *ſtones to be made bread*, Matth iv. 3. or things not meet to be done; like the *ſtoicks*, I was not content to have the paſſions kept in their own order, but would have them eradicated. Thus the devil drives to extremes, and when we fail of ſucceſs, he takes thence occaſion to diſcourage us. Again, 4. I ſtill neglected ſome means of God's appointment, under pretence of inconveniencies and difficulties, and ſometimes becauſe irkſome to the fleſh whereas theſe were oft-times the only proper means that were omitted, or at leaſt the principal in that caſe. The omiſſion of one thing ruins much, and our apologies and excuſes will not do. 1 *Sam* xiii. 13, 15, 20, 22. Some particular ſins require particular remedies: When God has appointed the uſe of theſe, and this is omitted, no wonder all others fail. When the diſciples aſk'd, wherefore they could not caſt the devil out, our Lord told them, there were *ſome kinds* that went not out, *but by faſting and prayer*. Mark ix. 28, 29. Whenever any mean is appointed by God when the caſe occurs, wherein it is requiſite, the remedy of God's appointment muſt be us'd, as we would reach the end. If there are ſuppoſed, or real difficulties, yet while theſe difficulties are not our ſin, we have reaſon to truſt him as to theſe, and try the means. 5. I was often ſlothful, and by *drowſineſs a man is clothed with rags*, Prov xxiii. 21. *and enemies* may eaſily *ſow tares when men are aſleep*. Matth xiii. 25. 6. Above all, I was little acquaint with the way of faith's improvement of Chriſt for ſanctification, and a trade with the throne of grace *for ſupplies* to help in time of need. *John* v. 40. 7. I *was ſometimes* not ſingle in my aims; I deſigned to *have a victory* that would eaſe me of the trouble of watch

watchfulneſs. I was weary of a fighting life, and would have been at eaſe, and had too much of an eye unto this, and ſuch like aims; and, belike, if I had got leave to reſt, I would have been too proud of my ſucceſs: Thus *we aſk and receive not, becauſe we aſk amiſs, to conſume it on our luſts.* James iv. 3. 8. When I was not preſently heard, I did not perſevere in prayer for the ſupplies of grace that I ſought. Luke xviii. 1. Thus I found oft, that ſo long as I was *with the Lord*, he was *with me.* 2 Chron. xv. 2. *They that wait on the Lord ſhall renew their ſtrength.* Iſa. xl. 31. But I was too ſoon over with it. And from theſe, and the like cauſes did my want of ſucceſs proceed.

5. Yet notwithſtanding all theſe dreadful miſcarriages on my part, the Lord in the heat of this conflict, and even while I was many way faulty, was very kind; 1. He kept me from giving quite over, though *I fell*, yet I was not quite *caſt down* Pſalm xxxvii. 24. 2. When I had many times gone furtheſt with temptations, yet he came in with ſeaſonable help; and paſſing all my miſcarriages, he helped me up, let me ſee that he kept me from being quite overcome, and gave me ſome aſſurances for the future. *Pſalm* lxxiii. 24. Thus 'fooliſh was I and ignorant, I was 'as a beaſt before thee. Nevertheleſs I am continual-'ly with thee: Thou haſt holden me by my right 'hand. Thou wilt guide me by thy counſel and re-'ceive me to glory.' 3. I had gracious experiences of the Lord's helping in the time of need, and hearing cries. The Lord ſometimes ſtepped in when I was overcome, and ſent as it were an *Abigail* to keep me from executing my wicked purpoſes; 1 *Sam* xxv. 32. ſometimes he gave me a cleanly victory, and ſtrengthned me to repel temptations: And many other ways did he help and *deliver.* Pſalm cvi. 43. 4. He ſometimes, and even very frequently, when I was *hard put to it*, clear'd up my ſincerity, and gave *me ſuch views of it*, as emboldened me to appeal

him, which freed me of that temptation, and left at liberty under this advantage of this new encouragement, to oppoſe more vigorouſly: *Pſalm* cxxxix. 21, 22. 'Do not I hate all them that hate thee? I hate 'them with a perfect hatred, I count them mine ene-'mies.' And hereby I was not emboldened to ſin, I durſt not take incouragement to ſin, becauſe grace abounded, though motions were made this way by my naughty heart; but I was made more afraid of offending. Theſe, and many other ways was the Lord kind in the conflict; He frequently ſaid to me, fear not; 'Surely there is an end, and thine expectation ſhall 'not be cut off. *Prov.* xxiii. 18, xxiv, 14.

6. The Lord has ſince let me ſee what gracious deſigns he carried on by this trial, and what need there was of it in order both to his glory and my good; 1. Hereby he taught me the nature of that ſtate we are here in, that it is *a wilderneſs*, Cant. viii. 5. *a warfare*, 1 Cor ix. 7. 2 Cor x. 4. and that we muſt all be ſoldiers, if we mean to be chriſtians. 2. He taught me hereby, that the *grace* that *is ſufficient* for us, 2 Cor. xii. 9. is not in our own hand, but in the Lord's; and that therefor our ſecurity with reſpect to future temptations, is not in grace already received, but in this, that there is enough in the promiſe, and the way patent *to the throne of grace* for it. Heb. iv. 16. 3. He taught me that God is the ſovereign diſpoſer, and gives out as he ſees meet in *time of need*, ibid. his own *grace*, Eph iv. 7. and he is the only judge of the proper ſeaſon of giving it out. 4. He led me hereby to diſcern ſomewhat more of the covenant of grace, that in it there are no promiſes made of abſolute freedom from ſin while we are here; 1 John i. 8. 'If 'any man ſay he has no ſin he is a liar:' And that we have no promiſe of freedom from groſs ſins, and *theſe ſins* wherein we have been formerly entangled, *but in the* uſe and diligent uſe of the means of the *Lord's* appointment. 2 *Peter* i. 8. 'If theſe things be

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'in you, and abound, they make you that ye ſhall 'neither be barren, nor unfruitful in the knowlege of 'our Lord Jeſus Chriſt.' 5. Hereby he taught me that great leſſon, that 'when I am weak (in myſelf) 'than I am ſtrong in the Lord, and in the power of 'his might.' 2 *Cor.* xii. 10. Whenever I was diffident of myſelf, I was then always victorious, or at leaſt came off without hazard: Which is very far different from what men generally think: That when a man is diffident and diſtruſts himſelf, that then he is not meet for managing any undertaking; and this is indeed true when he is carnally diffident. But where there is a diſtruſt of ſelf, with an eye to the Lord, it is very far otherwiſe. 6. He hereby taught me the uſe and neceſſity, and glory of that proviſion that is made by the covenant of grace for guilt; it writes all to us to diſſuade from, and enable us againſt ſin; 'But if 'any man ſin,' thro' the power of temptation, it let us ſee 'an advocate with the father, and blood that clean-'ſeth from all ſin.' 1 *John* iii. 3. 7. He let me ſee his holy jealouſy, and how diſpleas'd he was with me for my cleaving to ſin ſo long, and ſinful forbearance. Becauſe I would not ſlay them as the Lord appointed me, and when he required it; therefor he left them like the nations of *Canaan*, *Judges* ii. 3. to tempt and try me. The ſins that now moleſted me, and frequently caſt me down, were thoſe that I ſought to ſpare before; God cried often to me to part with them and I would not hear, and now God would not hear when I cried to be rid of them: 'Thou waſt a 'God that forgaveſt' their iniquities, but 'thou took-'eſt vengeance of their inventions. *Pſalm* xcix. 8. 8. The Lord by this did *humble*, Deut viii. 2. and *prove*, and let me ſee what was in my *heart*, even a great deal more wickedneſs than I ſuſpected. 9. The Lord hereby inſtructed me that this is not my reſt: *Micah ii. 10, &c.* and made me value heaven more *than otherwiſe* I would have done. 10. Hereby he diſ

diſcovered the riches and extent of that *forgiveneſs* that is with him, Pſalm cxxx. 4, 7. that it reaches to *iniquity, tranſgreſſion and ſin;* Exod. xxxiv. 7 That is, ſins of all ſorts, multiplied relapſes not excepted. He that requires us to forgive to *ſeventy times ſeven* in a day, will not do leſs; Matth. xviii. 22. Yea he tells us, that in this reſpect, his *thoughts* are as *far above ours* as the *heavens are above the earth*, Iſa. lv. 9. And finally the Lord hereby fitted me to compaſſionate others who are tempted, and comfort them. 2 *Cor.* i. 4. *Heb.* ii. 18. Thus I was made a gainer by my loſſes and falls, to the praiſe of his grace.

7. After ſome years ſtruggling, the Lord made me lay by all prejudices againſt proper means, and wait on him in the uſe of them all, with ſome eye to him, and then he gave me in ſome meaſure a victory, 'Thanks be to God who giveth us the victory.' 1 *Cor.* xv. 57.

CHAP. V.

Containing an account of my exerciſe about the guilt of ſin, the means of obtaining pardon, and the intimations thereof.

1. THe power of indwelling ſin being ſtill great, and through its own activity, occaſional temptations, more fix'd advantages, and my own miſtakes and negligence, frequently prevalent, I was caſt into frequent perplexities about its guilt: Pſalm xxxviii. 3. *There* was *no ſoundneſs in my bones, no reſt* in my conſcience for *ſins* that I had done.

2. Beſides ſins of infirmity, ſometimes my corruptions, did through my ſloth, neglect of proper means, and the advantages they otherwiſe had from temptations, and from their being rooted in my nature, bear *me down,* and carry me captive, prevail againſt me, *and carry* me not only into commiſſion of groſſer evils

evils, at leaſt in heart, and omiſſion of duties, but even into frequently repeated relapſes into theſe commiſſions and omiſſions; theſe being ſins againſt light, engagements, obligations, intimations of love, the guilt of them was heavy upon my conſcience, and I was much perplex'd about it; my bones were broken, my conſcience defil'd exceedingly, and wounded for them.

3. At ſometimes when I fell into ſuch ſins, when ſelf and pride prevail'd, or the like evils I was more deeply engaged againſt, obtain'd any notable advantage, I was, by *the deceitfulneſe of ſin* for a time, *Heb.* iii. 13. *hardned* and inſenſible, like *David* after his foul fall. But then, 1. While it was ſo, grace languiſhed; *the things that remained* were *ready to die.* Rev. iii. 2. 2. The Lord hid himſelf, I had no countenance in duty; while this *regard* to ſin continued, all was out of order. *Pſalm* lxvi. 18.

4. At other times I had no ſooner complied, but my heart inſtantly *ſmote* me, 1 *Sam.* xxiv. 5. and I was preſently with *Peter* after his fall, *Matth.* xxvi. 75. call'd and ſtirred up to the exerciſe of repentance and enquiries after forgiveneſs. But ſooner or latter the Lord awakned me out of this ſecurity, and *ſet* my ſins *in order*, ſometimes by one mean, and ſometimes by another, *before* mine *eyes*. 1. Sometimes he tryſted me with ſome outward affliction, and hid himſelf, and then I was put under a bleſſed neceſſity of ſeeking after him, and enquiring into the reaſon of his withdrawing, and laying his hand on me. When I was *bound in the cords of affliction*, he ſhewed to me my *tranſgreſſions* that I had *exceeded*. Job xxxvi. 8, 9. 'I will go and return to my place, 'till they acknowlege their offence, and ſeek my face: 'in their affliction they will ſeek me early.' *Hoſ.* v. 15. 2. He ſometimes remarkably puniſhed me, and *wrote my ſin upon* my puniſhment, *Romans* ii. 21, &c. 'Becauſe when I knew God, I glorified him not

God, neither was thankful: but became vain in *my* 'imaginations;' therefor *God*, though he *gave* me not (glory to his name) *to vile affections*, yet he let them looſe to moleſt me. He as it were gave a commiſſion to the king of *Egypt*, *Aſſyria*, or *Babylon*, Ezek xxiii. 9. ſome of my powerful neighbouring enemies, evils to whom I had formerly been in bondage, with which I had been in friendſhip, on whom to my wounding I had doted, and therefor now hated above all others, to ſome one or other, or it may be mo, gave he a commiſſion or permiſſion to invade me; And then I began to conſider what I had done, and open mine eyes when I was in the ſtrait, and cloſely aſſaulted by them. 3. Sometimes again, and moſt frequently by his word and ſpirit in ordinances he rouſed me, and laid as it were his finger on the ſore, *told me all that* I had done; He ſent a *Nathan* that told, *Thou art the man.* 2 *Sam.* xii. 7. Whoever get away with ſin, his own will not get leave to lie ſtill, though they may lie long in it; 'You only have I known of all the 'families of the earth: therefor I will puniſh you for 'all your iniquities.' *Amos* iii. 2.

5. When the Lord diſcovered ſin to me, then was my ſoul troubled; 1. A ſenſe of the wrath of God was let into my conſcience, which at ſometimes was very terrible. I had no reſt *becauſe* his *indignation* went forth againſt me. Pſalm cii. 10. Jer. xv. 17. The *poiſon* of his *arrows drunk up my ſpirits.* Job vi. 4. 2. My ſoul was filled with ſhame, while a ſenſe of innumerable evils and eſpecially ſuch as imported ingratitude and wretched unkindneſs, lay heavy on my conſcience, I could not *look up* for bluſhing; *Pſal.* xl. 12. I lay *down in* my *ſhame, and* my *confuſion* covered me. *Jer.* iii. 25. 3. I was caſt into dreadful fears leſt the Lord ſhould *in anger ſhut up his tender mercies*, and be *gracious* no more, Pſalm lxxvii. 8, 9. *and I* ſhould not get pardon, or at leaſt a ſenſe *of it any more.*

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6. Satan, who waited for my halting, findes [illegible] in this caſe, did frequently tempt me to give over duty; 1. He told me over all the marks of God's diſpleaſure, and put the worſt conſtruction on every thing, as he did with *Cain*. Gen. iv. 14. 2. He hereon tempted me to draw his concluſion, That my *ſin* was *greater* than that it could be forgiven, and that ſo there was *no ſuccour in God* for me. *ver.* 13. And 3. Hereon he told me, there was no more forgiveneſs, God's mercy was at an end, he had *forgotten to be gracious*, and attempted to prove it by the unſucceſsfulneſs of my endeavours, and therefor inferr'd that it was to no purpoſe to *wait any longer*. 2 Kings vi. 33.

7. But the Lord graciouſly broke the force of this temptation; 1. Sometimes by far off diſcoveries of forgiveneſs; *Who can tell*, but he may *be gracious*. 2 Sam. xii. 22. 2. By re-minding me of former kindneſs, the 'Years of the right hand of the moſt high, *Pſalm* lxxvii. 10. and the diſcoveries of the ſoverignity of his grace, at firſt when he manifeſted himſelf. 3. By letting me ſee the deſperate iſſue of this courſe that ruin was inveitable in it; if I ſat *ſtill* I ſaw I was gone if I went *into the city*, and again followed the courſe of the world, I ſaw inveitable ruin there, and therefor I reſolv'd to throw myſelf upon him, and if he ſav'd me *alive* I liv'd. And if otherwiſe, I ſhould *but die*. 2 Kings vii. 4. Job xiii. 15. 4. When this temptation was urged moſt violently, and I was hard put to it, then I thought it not time to diſpute, whether ever the Lord had manifeſted himſelf ſavingly, but yeilded the worſt as to my caſe that the temper could pretend, and then I laid my caſe on all aggravations to the extenſive promiſes of the covenant. Be it granted, ſaid I, that I am but a hypocrite, that I never obtain'd pardon, that I am the cheif of ſinners, that my ſins have ſuch aggravations, as thoſe of *none other of mankind's* ſins are attended with all: *Yet the blood of Chriſt* cleanſeth from all ſin, and

he came to save *the* cheif *of* ſinners.' 1 *John* i. 7. 1 *Tim* i. 15. This way proved oft relieving.

8. When I had got over theſe temptations, then I got up as I could and reſolved to ſeek him in the uſe of all duties of his appointment, meditation, prayer, reading, hearing. Theſe duties I followed with various ſucceſs. For, 1. Sometimes when I eſſay'd to confeſs my ſins, the Lord cloſed *my lips*, and I had not a word to ſay. Pſalm li. 15. 2. Sometime I got leave to run the round of duties; But with the ſpouſe her ſucceſs, 'I ſought him but I found him not.' *Cant.* iii. 1. Again, 3. At other times I met with new ſtrokes; 'The watchmen that went about the city 'found me and ſmote me, *and* took away my vail,' *Cant.* v. 7. even the faithful ſervants of Chriſt made my wound deeper, by ſetting home ſin more cloſely.

9. At ſometimes being outwearied, and ſenſe wearing off through the weakneſs of our nature, diverſions, and the deceitfulneſs of ſin, I attempted to ſpeak peace to myſelf, I got a ſort of quietneſs and relief. But this was eaſily diſcernible. For, 1. It left me in my former deadneſs, and I was not as before when God ſpake *peace*. Ezek. xiii. 10. Jer. viii. 11. 2. I was eaſily induc'd to *return again to folly*. Pſalm xxxv. 8. 3. When I ſaid, *Peace peace, ſudden deſtruction* followed it: 1 *Theſ.* v. 3. For the Lord was wroth, and one way or other diſcovered his diſpleaſure againſt me. and finally my own peace did not heal the ſore, for the wrath of God, ſhame and confuſion hovered over my head.

10. When the Lord let me ſee my miſtake, then he ſet me awork again to enquire after him, and to purſue the former courſe, and when I had gone *a little* further I *found him*, Cant. iii. 4. and he relieved me, and the way whereby he relieved me was the ſame with that whereby he at firſt did deliver me, *whereof* before I have given account, and therefor I ſhall here repreſent it only more briefly; 1. The

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Lord ſet my ſin in all its aggravations, eſpecially as it ſtruck againſt him, before mine eyes, 'Againſt thee, 'thee only have I ſinned, and in thy ſight done this 'ill.' *Pſalm* li. 4. 2. The Lord led me up even to the fountain and diſcovered original ſin as the ſource, and all, at leaſt many of the other bitter waters that flowed from that bitter fountain, by the light whereby he diſcovered this one, he (as it was with the woman of *Samaria*) 'told me all that ever I did in my life.' *John* iv. 29. 'Behold I was ſhapen in iniquity: and 'in ſin did my mother conceive me.' *Pſalm* li. 5. 3. Very oft he laid before me, and brought me under an afflicting ſenſe, even of *the iniquites of* my *fathers*, Lev. xxvi. 40. Ezra ix. 7. and predeceſſors whom I never knew. 4. He cut off all excuſes, and made me ſelf-convicted, and ſo *ſtop'd* my *mouth* quite, that I could neither deny nor excuſe, and ſo I was *guily before God*, Rom. iii. 19. being ſtripp'd of all my *ornaments*. Exod xxxiii. 5, 6. 5. He diſcovered to me, what in juſtice he might do, and that he might caſt me off, and out of his ſight like *Cain*, and brought me to own, that he would be righteous, holy and clear in judging thus, *Pſalm* li. 4. and that any puniſhment on this ſide hell, would be mercy. *Lam.* iii. 22. 6. In this caſe I lay waiting to ſee what he would do with me, convinc'd that whatever he ſhould do, though I could not but dread wrath and ſeparation from him, and cry againſt it, yet I own'd all would be juſt. To the Lord *belongs righteouſneſs*, and to me ſhame and *confuſion of face*. *Dan* ix. 7. 7. Then in mercy he ſtepp'd in, and made a gracious diſcovery of the 'fountain opened for ſin and uncleanneſs,' Zech. xiii. 1. and that blood of attonement that *cleanſes* the conſcience *from all ſin*, 1 John i. 7. in the ſight of the Lord. 8. Hereby he drew my ſoul to cloſe with, and with trembling to *lay ſtreſs on it*. 'Iniquitys prevail againſt me I muſt 'confeſs: *But* as for our tranſgreſſions thou will pur-

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'them away.' *Pſalm* lxv. 3. 9. Having by this look, drawn my eyes to look at him again, while I look'd at him, my ſoul melted in tears, and my heart that was formerly bound up was *looſed*, Zech. xii. 10. and my *lips* formerly ſometimes quite cloſed were opened. *Pſalm* li. 15. When I look'd on him whom I had *pierc'd*, I mourned, and oft like *Peter*, I *wept bitterly*. Luke xxii. 62. Whereas before when I was lying ſelf-condemned, guilty, and my mouth ſtopp'd, I ſometimes could ſcarce look up, or give a ſigh or a groan, now I flow'd in tears. 10. While he thus *anſwered* me, Job ix. 16. and I ſeem'd ſhy of believing the news that were ſo good, and ſo unexpected, he created peace by *the fruit of* his *lips*, Iſa. lvii. 19. by the word, and as it were forc'd it upon my ſoul, and *ſhed abroad* his *love* in my *heart*. Rom. v. 5. 11. Hereon I *remembred* all my former *ways*, which the Lord had formerly diſcovered to me, and was *aſham'd* for them, and even *confounded*, now when the Lord was pacified. *Ezek.* xvi. 61, 63. When he told me he would blot out and forget, then I had the moſt diſtinct and affecting remembrance: *Jer.* xxxi. 19. Like *Ephraim*, when 'I was turned, I repented, I ſmote on 'my breaſt, I was aſham'd *and* even confounded; be-'cauſe I bare the reproach of my youth,' and of my former ways. But this ſhame was not that diſpiriting ſhame accompanied with diſtruſt, and inclining to hang down the hands: But an ingenuous concern, and bluſhing for wretched unkindneſs, like that of the prodigal when his father met him. 12. Hereby my ſpirit was made tender, and I was put upon a reſolution of walking mournfully before him *in the bitterneſs of my ſoul*. Iſa. xxxviii. 15. 13. Hereafter while this diſcovery of forgiveneſs and peace by it continued, I was made in ſome meaſure watchful of *returning again to folly*. Pſalm lxxxv. 8. 14. I was quickned to *duty*. *Pſalm li.* 13. 'Then will I teach tranſgreſ-'ſors *thy ways*, and ſinners ſhall be turned unto thee.'

15. While

15. While this laſted and was not marr'd by ſin again, the ſins of others, and every provocation by whomſoever done, I could mourn over it. *Rivers of* tears were ready to *run down mine eyes, becauſe* tranſgreſſors *keeped not* God's *law.* Pſalm cxix. 136. 16. Hereon the conſcience being purged, I now recovered that filial *boldneſs* of entering into the Lord's preſence *by the blood of Jeſus* Chriſt. *Heb.* x. 19, 22. Yet with much tenderneſs and aw upon my *ſoul.* Iſa xxxviii. 15, 16, 19. Finally, hereby my ſoul was much *weaned* from all things elſe, and endeared to the Lord. To this caſe the Lord frequently brought me. And now alas! while I more rarely attain unto this exerciſe of repentance and faith in ſuch livelineſs, as then I oft did, I am made many times to wiſh as to this repentance, That it were with me *as in months paſt.* Job xxix. 3. though I dare not to wiſh for the occaſions of it again. At that time when I was aſſaulted with boiſterous luſts, and foiled by them and my conſcience defiled with guilt, the Lord did frequently lift me up, yea lift me ſweetly up.

11. To prevent miſtakes, I ſhall ſubjoin a few obſervations concerning this exerciſe. 1. Though at ſometimes the Lord carried on this work gradually even as to time; yet at other ſeaſons, all this was done, as it were at once and in a moment. The Lord as he did to *David* in one breathing ſpeaking *ſin* and *peace.* Sam. xii. 7, 13. 2. There was a very great difference as to degrees in this work, ſometimes convictions and humiliation was deeper, and diſcoveries of forgiveneſs clearer, and the exerciſe of faith and repentance more lively, and ſometimes leſs ſo. *Jude* 22. But whenever God did throughly recover from any grievous fall, all things in ſubſtance were found. *Iſa.* xxviii. 27. 3. This was not always of alike continuance, ſometimes through my own fault, I quickly *loſt the jewel; And provok'd him at* the red-ſea. Pſalm cvi. 7. 4. Though God, to puniſh me for my wic

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edneſs, ſometimes let me ſeek peace long before I got it; yet at ſome ſeaſons, to ſhew the ſovereignity of his grace, and that I might not pretend, That it was my ſeeking that mov'd him to ſhew mercy, he ſurpriz'd me immediately upon the back of my ſin, before ever I had thought in the leaſt what I had done, and gave me ſuch a *look*, as made me *weep bitterly*. Luke xxii. 62. And when it was thus, it deeply affected my ſoul, and fill'd me with the moſt deep ſelf-loathing and deteſtation, and the higheſt wonder at the riches, freedom, and aſtoniſhing ſovereignity of grace. 5. There is one thing I may obſerve with grief of heart, That the moſt terrible enemies are not the moſt dangerous. At that time I was attacked with ſins that were eaſily known to be ſins, my conſcience was eaſily convinced of them, and alarm'd with them and thereby was more deeply exerciſed, and ſought more after diſtinct diſcoveries of forgiveneſs, which were attended with all theſe pleaſant effects; ſince that the Lord in ſome meaſure broke theſe luſts, I have been aſſaulted with leſs diſcernible evils, ſins under the maſk of duties, and theſe ſecretly devour my ſtrength, and rarely and difficultly are they diſcovered in their exceeding ſinfulneſs, and ſo when it is much needed, I am more a ſtranger to that ſtate of repentance. But as I ſee I need it, ſo the Lord knows I long to be brought into it, and to be humbled, eſpecially for ſecret and hidden ſins that waſted the ſtrength. Oft have I been made to think of this, that all the excuſes mentioned in the parable of the ſupper, that kept them that were invited from cloſing with the offer, were taken from occaſions in themſelves lawful. *Matth.* xxii. 5. And no doubt, the excuſes whereby the Lord's own people are kept from that nearneſs, that is their duty and intereſt to ſeek after, flow from the ſame things; I have found them *far the more* dangerous and hurtful hindrances.

12. *The* Lord by ſuch exerciſes inſtructed me ſince

ſince, and at the time in ſeveral uſeful leſſons, 1. The Lord this way taught me how to walk with him. He dealt with me as we are wont to do with children, he held me by the hand, he let me well nigh ſlip, *Pſalm* xciv. 18. and ſometimes fall, and this to let me know I was not able to go alone; and then he graciouſly raiſed me up, and comforted me, that I ſhould not by this be altogether diſcouraged from walking in his way. *Hoſea.* xi. 3, 4. *I taught* Ephraim *alſo to go, taking them by their arms, but they knew not that I healed them, I drew them with the cords of a man, with bands of love. And I was to them as they that take of the yoke on their jaws, and I laid meat unto them.* 2. As the Lord by the prevalency of ſin taught the neceſſity of an extenſive remedy, ſo by the experience of forgiveneſs in ſuch caſes as I have mentioned, he taught the certainty of this, that this forgiveneſs is *really* as extenſive, rich and free as the caſe requires. *Pſalm* xxxii. 5. 3. He by the experience of this, enabled to underſtand better, and ſpeak more feelingly of theſe truths, than otherwiſe I could have done, and to comfort others with comforts, not only real, but experienced, even ſuch wherewith I myſelf had been *comforted of God.* 2 Cor. i. 4. Thus what I *have heard* and *ſeen* and *handled of the word of life*, that *declared* I to others. 1 *John* i. 1. 4. The Lord gave ſome acquaintance with the nature, exerciſe and effects of the moſt uſeful and neceſſary graces of his ſpirit, faith, repentance, *&c.* And Finally, the Lord beat down ſelf very much by this exerciſe. Of this deſign the Lord of late, while I read in my family in the 9 chapter of *Deuteronomy* gave me a pleaſant view, which I ſhall repreſent in the following remarks from that chapter.

1. God's great deſign upon *Iſrael*, is to manifeſt the glory of his grace, mercy, patience, faithfulneſs in *their ſalvation*, their deliverance from Egypt, and *putting them in poſſeſſion* of *Canaan*, ſee verſe 5, 6

2. Natur-

2. Naturally ſinners, as all his people are ſuch, and appear very oppoſite to this deſign, being de ſelfiſh, as the whole of this chapter, and the ſcript manifeſt. And this ſelf has two branches, which like its two eyes, *ſelf-ſtrength*, and *ſelf-righteouſ* verſe 1, 2. and verſe 5, 6.

3. Self in theſe two branches is very ſtrong, are ready to pretend, That our own ſtrength ca us through theſe difficulties, when once we have c come them, which we were ſo far from being ab ourſelves to grapple with, that the very though them frighted us, compare *Verſe* 1, 2. of this cha with the 13, and 14. Chapters of *Numbers*. An are ready to aſcribe to our own righteouſneſs wha get, when we, mean while, are not worthy of the of all God's mercies, *Verſe* 5, 6, *&c.*

4. Yet how ſtrong ſo ever theſe are, they mu ſubdued. In order thereto, the Lord after he be to manifeſt himſelf to his people, leads them not ſently into *Canaan*; but carries them through wilderneſs, where a variety of temptations draw diſcoveries of their ſecret corruptions, their weal and wickedneſs, ſee *Verſe* 6, 7.

5. The diſcoveries of God's patience, mercy grace; and of his peoples weakneſs and wicked eſpecially after remarkable manifeſtations of the I are means which the Lord makes uſe of, and ren ably bleſſes to cure them of theſe diſtempers, and out theſe two eyes of the wicked idol: Conſider whole chapter.

6. The Lord for this end, whenever he is abo compleat, or carry one the begun deliverence mercy, revives the impreſſion of theſe things. I the whole Chapter, particularly *ver.* 7.

Many other gracious deſigns did the Lord in way carry on, he let me ſee the bitterneſs of ſin, *diſcovered it* to be exceeding ſinful; he let m *much of the* helliſh ingratitude of my heart, he'

ſee neceſſity of coming daily to the throne of grace, as for grace, to help in time of need, ſo for mercy and forgiveneſs. He made me ſee with wonder, how one view of forgiveneſs and pardoning mercy alienates the ſoul more from ſin, than twenty ſights, nay taſtes of hell. Which *Pelagians* cannot underſtand: And many other things.

13. Beſides theſe more groſs evils I fell into, through the violence of temptation, I was exerciſed about the guilt of ſins of daily incurſion and infirmity, deadneſs, wandering in duty, and innumerable others. When I began to be firſt exerciſed about forgiveneſs, I was much difficulted about theſe; and I ſhall in the following particulars repreſent my exerciſe about them. *Pſalm* lxviii. 1. 1. When the Lord manifeſted himſelf, his enemies fled before him, and received a ſtunning ſtroke, as has been ſhewed. 2. It was ſometime before any of the ſtronger enemies diſcovered themſelves again; preſumptuous ſins for a time, as has been repreſented, kept quiet. The firſt diſcoveries of the remaining power of indwelling ſin which I got, was in the invaſion of ſin of daily infirmity; *For in many things we offend all.* James iii. 2. 3. Hereon I began to be much diſcouraged, neither underſtanding well our ſtate here; that if any man ſay, He has *no ſin* he *deceives himſelf*; 1 John i. 8. and the gracious proviſion made for this caſe in the covenant of grace, the daily ſacrifice, that is the daily application to the throne of grace, the blood of attonment, the fountain opened: *Pſalm* xxx. 6. And ſo being under a fond and groundleſs expectation of intire freedom from ſin. 4. My fooliſh expectation being quickly diſappointed by the outbreaking of theſe ſins, I wiſt not what to do: I thought it hard to trouble him who had been ſo kind, to ſeek new favours: *Iſa.* vii. 13. The pride of my heart could not ſtoop to be continually, *daily, hourly* beholden for new favours; I would *have been a Lord* and *come no more* to Chriſt; Jer. 31. T

31. This pride was ſo maſked up, that at that time I did not diſcern it; but ſince the Lord has made it manifeſt. 5. But neceſſity has no law: they grew many; *For who can underſtand his errors?* Pſalm xix. 12. and the light of the Lord daily diſcovered mo and mo of them. 6. Hereon I eſſayed to humble myſelf diſtinctly for every one of them, and to make a diſtinct application to the throne of grace about each; but when I began to obſerve them, they were ſo many, that if I had followed this courſe, my whole time would not have ſufficed: Hereon the Lord led me to that courſe, which a worthy friend to whom I ow much for a diſtinct underſtanding of the Lord's work with me, told me what *Franciſcus Deſales* a Popiſh caſuiſt adviſes to in this caſe; I was fain to take them all in the lump, or rather to go with them all on me at once, and plunge myſelf in the fountain that's opened for ſin and for uncleanneſs, that is, I took a view of myſelf as defiled by innumerable evils of this ſort, and under a ſenſe of them, caſt myſelf upon the glorious attonement, and endeavoured to lay ſtreſs for cleanſing as to them all, whether ſuch as I diſcerned diſtinctly, or ſuch as I had not yet diſcovered, on that Blood that *cleanſeth from all ſin*; which I think was the Pſalmiſt's way under the like caſe: *Pſalm* xix. 12, 13. 'Who can underſtand his errors? cleanſe thou 'me from ſecret faults. Keep back thy ſervant alſo 'from preſumtuous ſins, let them not have dominion 'over me: Then ſhall I be upright, and I ſhall be in-'nocent from the great tranſgreſſion.' That Popiſh caſuiſt before mentioned, as my worthy friend told me, illuſtrates this by a very elegant ſimilitude, "If "a man ſee one or two filthy creatures on him he "ſhakes or waſhes them off: But if he look and ſee "himſelf all overſpread with ſuch, then he muſt be-"*think himſelf* of ſome general courſe, he goes to "*ſome bridge*, and leaps into a deep pool, and drowns "*them all*, and leaves them behind him." If any one

groſſer ſin overtake us, we muſt endeavour a diſtinct recovery and intimation of pardon by a diſtinct application to the blood of ſprinkling: But when we look upon theſe ſins which cannot be numbered and ſearched out, and which are ſtill growing, then we muſt betake ourſelves with the man to the bridge, and leap into the pool. 7. To clear this matter yet further I obſerve, That the light wherein that plenteous redemption that is with God, was firſt diſcovered, though variouſly clouded and darkned, yet continued in ſome meaſure: A child of light contiues *light in the Lord*; he may *walk in darkneſs*, and to his ſenſe *have no light*: Eph. v. 8. Iſa. l. 10. while yet it is the remainder of light that makes him diſcern his darkneſs; but he really is not darkneſs as before: He has ſummer's ſun that ſhines longer, brighter and warmer; and his winter's ſun that ſhines ſhorter is more frequently clouded, and has leſs heat; he has his fair days and foul and rainy days, and a changeable intercourſe of day and night wherein he has only the moon and ſtars; but light more or leſs there is ſtill. 8. When no extraordinary indiſpoſition, no extraordinary darkneſs was on me, this habitual diſcovery of forgiveneſs, and the way to it, had its own uſe. The winter's ſun was not able to revive when I was caſt into any of thoſe diſtempers above-mentioned; and therefor, as has been above-narrated, in that caſe, I waited a blink of the ſun in its ſtrength; but for ordinary, I by the direction of that light did endeavour daily as to ſins of infirmity, to betake myſelf in prayer to the blood of attonement, according as the Lord has taught us by the daily morning and evening ſacrifice under the Law: As for particular caſes and pollutions, there were other inſtitutions with reſpect to them. 9. This application by prayer to *the redemption that is in Chriſt*, even *the forgiveneſs of ſin through faith in his blood*, Rom. iii. 25. according to *this diſcovery of it*, in and by prayer, eſpecially when

the Lord quickned by any new blink: (for th
ter ſun has his warm and refreſhing blinks even
coldeſt ſeaſon) This application I ſay, eſpecially
the Lord as he frequently did, gave any new t
ing, did relieve me and help to quiet my conſ
as to the afflicting ſenſe of theſe ſins of daily i
on: When the Lord helped to pray for cleanſin
ſecret ſins, and keep *back from preſumptuou*
Pſalm xix. 12, 13. I was ſatisfied as to my u
neſs and freedom from *the great tranſgreſſio*
acceptance with him in following any duty of
tion *through the beloved*. 10. As the caſe was
urgent, ſo neither was the outgate ſo diſcernabl
it was ſufficient to anſwer in ſome meaſure the
bove-mentioned, freedom from diſpiriting d
agement, and ſome meaſure of comfort and c
to my acceptance with God through Chriſt.

I conclude with four obſervations as to the
1. Though we may ſometimes *heal* our own
ſlightly, yet it is God's prerogative to ſpeak ſolic
Iſa. lvii. 19. yea, and the ſpeaking of it is a wor
greateſt power, where the conſcience is reall
ciſed; it is a *creating peace*, and where he cre
he can make it take effect; Job xxxiv. 29. *h*
giveth quietneſs who then can make trouble
when he hideth his face, who then can behol
Whether it be done againſt a nation or againſt
only. 2. The Lord let me ſee, That conſider
pride and unbelief of our hearts, and the grea
our guilt, it is not eaſy to win to believe that
givenes that is with God is able to anſwer all w
and ſo to engage a ſinner to betake himſelf ur
all times when once he comes to ſee his caſe tl
ly; and when this unbelief is in ſome meaſu
tered, and the ſoul ſatisfied of the fulneſs of th
tain, and extenſive, nay, infinite reach of the
neſs that is with God, and the pride of hear
broken, that the ſoul is willing to be daily

to grace and mercy; it is not eaſy to keep up either a due deteſtation of ſin, or keep our carnal hearts from, a common uſe of it, or ratheran abuſe of it: Here in my opinion, lyes one of the greateſt ſecrets of practical godlineſs, and the higheſt attainment in cloſs walking with God; to come daily and waſh, and yet to keep as great a value for this diſcovery of forgiveneſs, as if it were once only to be got and no more: Indeed the more we ſee of it, the more we ſhould value it; but our carnal hearts on the contrary turn formal, and count it a *common thing*. That which is our daily allowance we value little, and we are fond of novelties and dainties: Bread is more precious than moſt, nay, any of the rarities which men purchaſe at ſo dear a rate; but becauſe God has provided it in plenty and we daily uſe it, therefor we make a light account of it: Bleſſed are they with whom it is otherwiſe in the caſe now in hand. 3. I obſerve that the joy of the Lord is then only to be retained when we walk tenderly and circumſpectly; 'tis inconſiſtent not only with the entertainment of any groſs ſin; but with a careleſs walk: *Then had the churches reſt throughout all* Judea, *and* Galilee, *and* Samaria, *and were edified, walking in the fear of the Lord, and in the comfort of the holy Ghoſt*, &c. Acts ix. 31. 4. I obſerve then when I was at the loweſt ebb as to forgiveneſs, doubting if the Lord would pardon, after many duties have been eſſayed without finding the Lord, or any ſenſe of his love, I have oft found him in the duty of thankfulneſs: And whereas one will ſay, What had I then to be thankful for? I anſwer, I began thus, What a mercy is it that I am out of hell? Lam. iii. 21, 22. *It is of the Lord's mercies* I am *not conſumed*; bleſſed be the Lord for this. Again what a mercy is it that not only the Lord has helped me to notice his *mercy* in keeping me out of hell, but to be *thankful for it.* Again bleſſed be the Lord that has *kept me out of hell*, bleſſed be the Lord that h

made me obſerve it with thankfulneſs, and bleſ
the Lord that has made me obſerve his mercy in
ing me to thankfulneſs: Thus I have gone on ti
Lord has led me to a ſenſe of his love, and reſ
comforts to my ſoul: They that will praiſe the
for little ſhall have more: Pſalm lxvii. 5, 6. *L*
people praiſe thee, O God: let all the people praiſe
Then ſhall the earth yeild her increaſe, and God,
our own God ſhall bleſs us.

Upon a further obſervation of this variety of
wherewith I was exerciſed, the Lord's manage
of them, and what I have felt in myſelf, I ſee b
the fruits before-mentioned, many others; 1.
Lord hereby rebuked me for my fondneſs of enl
ment and my thinking to live a life of ſenſe, and
ed me ſomewhat up to a life of faith, the faith
herance that cleaves to God as revealed in the
and refuſes to quit the word even when it find
the Lord in it, in a ſenſible way that refreſhes,
certainly is more ſtrong than that which cleave
when it feels ſenſible refreſhment and power to
in God when hiding and threatning to *ſlay*, Job
15. is to *hope againſt hope*. 2. He taught me n
judge of my ſtate by my frames; beſide many
leſſons that now occur not.

CHAP. VI.

Recounting my exercise about the being of God,
ſhewing the way of my outgate from this te
tion.

1. I Have before mentioned, and given ſom
count of my trials about the being of
Being now to give an account of the relief, it wi
proper to recapitulate briefly my whole exerciſe
reſpect unto this head, and ſet the temptation, an
relief together.

2. I have ſhewed above, that I was early, even as ſoon almoſt, as I began to have any cloſe concern about religion, exerciſed with temptations, in reference to this great and fundamental truth. But at firſt I had no arguments urged againſt this truth, or injected into my mind. Only being made to ſee, that this was the hinge whereon the whole of religion turns, all hopes depend, and by which all practices were to be regulate, I found myſelf at a loſs for want of an evidence, ſufficiently clear and ſtrong, and convincing, which I thought neceſſary, with reſpect to a truth, whereon ſo much weight was to be laid. In a word, I was at *Pharaoh*'s paſs, *Exod.* v. 2. *Who is the Lord that I ſhould obey him, and let Iſrael go.* Plainly, very great things are demanded of me, and I am call'd to hope for great things, and before I truſt ſo far, I would be ſatisfied to know more of that God in whom I am to truſt, as to ſo great things.

3. But afterwards Satan attack'd me by ſubtile injections, as I have ſhewed before, took me at a diſadvantage, when I was eſtranged from God, and my head intent upon abſtract ſubtilities, and while I followed ſuch vain ſpeculations, intruding into things I had not ſeen, he took his opportunity, and ſaid daily, *Where is thy God?* Pſalm xlii. 3, 10. And when he had got me down, he triumphed, *where is now* that *mouth*, with which thou didſt all along reproach Atheiſts? Such are their arguments, try your ſtrength with them, and *fight them.* Judg. ix. 38.

4. Hereon a ſharp conflict began to be managed in my breaſt. On the one hand, Satan in conjunction with the natural Atheiſm of my heart, plied me hard with *fiery darts*, Eph. vi. 16. and ſubtile ſophiſtry, arguments ſometimes aſtoniſhing, ſo far were they above my reach. On the other hand, I a poor apoſtate creature ſadly darkned, but yet retaining ſome *remainders of light*, which God has made *manifeſt in my conſcience, Rom.* i. 19. as in theſe of other men

and ſomewhat confirmed in thoſe notions
education, the outward diſpenſation of the
it may be by ſome common work of the ſ
ing all the former, keeping alive theſe impr
at leaſt reſtraining Satan and my corrup
blotting them out. Againſt that formidable
cy, I, ſuch a one as I have now repreſen
made head, and appear'd.

5. In this conflict, I us'd various ways, r
times rejected the ſuggeſtions, and refu
hearing, *Who art thou that repliest*, or diſpu
God? Rom. ix. 20. It ſhocks nature's li
Pſalm xiv. 1. *There is no God.* Even th
ſcarce ſay it out. 2. Sometimes I preventec
were, and not only refuſed an hearing, but
ing in my own ſoul how deep reſentment
vocation, ſuch a motion deſerved. If any
plead againſt God, or *for Baal*, none ſhall
him, but he ſhould early *be put to death.* Ju
3. When the impudent enemy would not
off, I eſſay'd to maintain the truth, and an
guments. But his inſtances were ſo many,
tile, that I could not prevail this way, but
I ſtood arguing the caſe, I was put to the g
Rev. xii. 9. When he came in ſpeaking t
too hard for us, and no wonder he be ſo
worſted our firſt parents in innocence. 4
found this, then I oft would wiſh for a d
God himſelf. O that he would appear, a
knew where I might find him, Job xxiii. 2
wiſhes took no effect. 5. The devil hereo
vantage to tell me, That he did not appe
ſurely, if there was a God, he would hel
was ſtanding up for him in ſuch a ſtrait.
8. In this caſe, I ſometimes hop'd that he
and then mine enemies would be made to
him. Though the truth is, I could but giv
ſon for it. 6. Sometimes I prayed. Sata

with the unreaſonableneſs of praying, till I was once ſure there was a God. And I confeſs I was ſometimes hardly put to it, to defend the practice; yet I alway inclined to the affirmative, and thought, That if there was a God, as I durſt not ſay, but I had reaſon to think there was, he could beſt ſatisfie me as to his own being. 2 Kings xix. 10. 7. I was ſometimes obliged to flee him, and ſeek ſanctuary in diverſions. 6. Sometimes the Lord mercifully reſtrained him, and he *left* me *for a ſeaſon.*

6. While this trial was lengthned out, the Lord gave frequently ſome checks to it, and to Satan. 1. By clear diſcoveries of the horrible tendency of the temptations, that they tended to *deſtroy the foundations* of all human happineſs, *Pſalm* lxxiii. 15. caſt reproach upon all the beſt and wiſeſt in the world, and account, and ſet up as the only *happy* and wiſe men, *proud* fools. *Mal.* iii. 15. *If the foundations are deſtroyed, what had the righteous done?* Pſalm xi. 3. Then are the proud happy, and they that hate God, are exalted. 2. I was relieved by the conſideration of the comfortable iſſue others had got, who had been in like manner exerciſed. Pſalm xxii. 4, 5. *Our fathers truſted in God, they truſted in God, and were helped.* 3. God ſometimes let me ſee ſome glimpſes of his glory, even in the works of creation: *The heavens declare his glory.* Pſalm xix. 1. 4. The Lord ſometimes from the word relieved me by ſome beams of his glory. And I remember I was oftner than once helped by the Lord's ſuggeſting with unuſual power, the three childrens anſwer to the king of *Babylon*, with the glorious iſſue; *O* Nebuchadnezzar, *we are not careful to anſwer thee in this matter. If it be ſo, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand. But if not; be it known unto thee, O king,* that *we will not ſerve thy gods, nor worſhip the* golden image *which thou haſt ſet up.* Dan. iii. 16, 17. There was ſome

thing indeed here, that I could not reach: But my heart was affected with the noble reſolution, and encouraged to attempt weakly as I could, to write after their copy, and the iſſue was encouraging. 5. The devil in theſe temptations acted ſo viſible a part, that I could not but diſcern that there was a devil: And when I ſaw him ſo deeply engaged in this quarrel, I was ſtrongly induced to think he was not *come out* againſt a ſtraw, or to hunt a ſhadow. 1 *Sam.* xxiv. 14. 6. When the Lord began to deal with me cloſly about ſin, the edge of this temptation was much blunted. Satan could not eaſily prevail in perſuading there was no God, while I found his *arrows ſtick hard in me*, and *the poiſon* of them *drinking up my ſpirits*. Job vi. 4.

7. But yet I was not fully relieved. Nothing but a diſcovery of God could give a full defeat to Satan. *Zech.* iii. 2. Wherefore the Lord at length pitied me; not in the way that I could have deſired; for I would have had it then. But conſidering I was then an unhumbled enemy, God could not have appear'd otherwiſe than as an enemy, and I could not have thus *ſeen* him and *lived*. *Exod* xxxiii. 20. Such an appearance would indeed have made me *believe and tremble*: James ii. 19. But this would have caſt me into new trouble. Wherefor the Lord led me to right ſatisfaction another way: He diſcovered ſin in the way above-mentioned, and by this diſcovery, as I have now hinted, diverted the violence of this temptation, and broke its force, as has been above hinted: For *he ſtays his rough wind in the day of his eaſt wind*. Iſa. xxvii 8 And having thus humbled me, he gave me the above-mentioned diſcovery of himſelf in his glory in Chriſt Jeſus.

8. That then which brought me to a ſoul ſatisfying *aſſent, and repelled* all temptations againſt the *being of a God*, was the above-mentioned view of *him in his glory*. 2 *Cor.* iv. 6. While God who com-

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manded the light, to ſhine out of darkneſs, by his word and ſpirit, *ſhining into my* mind, *to give me the light of the knowlege of the glory of God in the face of Jeſus Chriſt.* I could not deſiderate any more ſatisfying evidence of his being. And while that light did ſhine, or when at any time it does ſhine, Satan then dares not oppoſe. All the mountains of oppoſition, the bulky arguments, that appeared like rocks and hills, ſhook at the preſence of the Lord, and were carried into the midſt of the ſea. And now the *light* being come, 1 *John* ii. 8. and the Lord being ſeen in his own light, I had manifold and ſatisfying evidences of this glorious truth.

1. I had the evidence of ſight, not by the eye of the body, but by that of faith; I ſaw the glory of God as repreſented in the word, ſhining with the cleareſt luſtre, that ſatisfied me it was truth, and no lie. 2 *Cor.* iii. 18. The glory was ſo great, that it not only let me ſee, and convinced me of its reality, but really convinced me in ſome meaſure, that nothing elſe is real. This ſight gave me more conſiſtent, God-becoming notions of him, his nature and attributes, than ever I attained before, which ſhook the foundation of many of my former ſcruples that proceeded only from my ignorance and darkneſs about the nature of God.

2. I had the evidence of the ear; for I heard him ſpeak not to my bodily ears, but to my ſoul; and his voice did ſufficiently diſtinguiſh itſelf from the voice of any creature. For, *Firſt*, He ſpoke terror to me from *Sinai*, *Heb.* xii. 19. and then when my ſoul was as the troubled ſea, he ſaid, *peace be ſtill*; and with authority commanded he *the winds and the ſea*, and they obeyed, and preſently there was a *calm.* Mark iv. 39. His word *enlightned* mine *eyes*, and *converted* my *ſoul.* It was a *powerful voice* that came from the *Lord moſt high.* *Pſalm* xxix. 4. 'The law of the *Lord is perfect*, converting the ſoul. The teſtim

'ny of the Lord is ſure, making wiſe the ſimple. The 'ſtatutes of the Lord are right, rejoicing the heart: 'The commandment of the Lord is pure, enlight-'ning the eyes.' *Pſalm* xix. 7, 8.

3. I had likewiſe a feeling of his power. I not only heard his voice, but I felt his power *caſting me down*, and raiſing me up again, *Pſalm* cii. 10. and ſaying to one that was weak, *Be ſtrong*; Iſa. xxxv. 4. Pſalm lxviii. 28. yea, and commanding ſtrength. Thus my faith ſtood not *in the wiſdom of man, but in the power of God.* 1 Cor. ii. 5. I have before told what of his power I felt, what effects were wrought, and ſo here I forbear any further account.

4 I was now made to *taſte and ſee that the Lord is good*, and that *the ſoul* that *truſts in him is bleſſed.* Pſalm xxxvi 8. *I ſat down under his ſhadow and* the *fruits* above-mentioned were *ſweet to my taſte.* Cant. ii, 3.

5. I was made to feel the ſavour, and reliſh a fragrant ſweetneſs in his word, works and ways. His *Name* was *as ointment poured forth, and therefor I loved* him. *Cant.* i. 3.

6. Hereby all my objections were ſolved. Heb. xi. 1. *Faith is the evidence of things not ſeen*; it not only ſatisfies the ſoul about them by the cleareſt evidence, but it reproves contrary objections Pſalm xviii. 12. *At the brightneſs that* was *before him, the dark clouds paſſed* away. My objections now were like thoſe kings mentioned by the Pſalmiſt, who had come in a combination to ruin the church, but were frighted by God's appearing: *Pſalm* xlviii 4, 5, 6 'Lo the kings were 'aſſembled they paſſed together. They ſaw it, and 'ſo they marvelled, they were troubled, and haſted 'away. Fear took hold upon them there, and pains 'as of a woman in travail.' Juſt ſo was it with my adverſaries; faith (as the word rendred *evidence*, Heb. *xi. 1. ſignifies*) reproved them, and at this rebuke *they fled.* For, 1, If they ſhould now ſay, Where is

thy God? I was ready to reply, *Lo this God is our God, we have waited for him, and he will ſave us: we have waited for him, and will be glad in his ſalvation.* Iſa. xxv. 9. 2. If they ſhould now object the ſeeming inconſiſtency of his attributes, which was oft made uſe of to trouble me, I had an anſwer given, a word put in my mouth. At the ſame time God condeſcended to ſhew me his *back parts*, he ſatisfied me, That no man could behold his *Face*. *Exod.* xxxiii. 23. He by the diſcovery gave me a view of his incomprehenſibility, ſufficient to ſilence all theſe; *Job* xi. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* Our ſhort line cannot meaſure God. 3. When the ſeeming confuſion and diſorders in his government were urged, I now had therewith to anſwer all theſe; Job xxxiii. 13. *He gives an account* of none *of his matters*. Pſalm lxxvii. 19. *His way is in the ſea, and his paths in the great waters: His footſteps are not known.* Yet though *Clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his throne.* Pſalm xcvii. 2. 4. The Lord really cleared many particular objections as to all theſe heads, and by this diſcovery of himſelf in *the ſanctuary*, Pſalm lxxiii. 17. he ſatisfied me in a way rational, yet above reaſon, letting me ſee rational anſwers in the light of his word and ſpirit. He *laughs* at the proſperity of the wicked, becauſe *he ſees* their *day* a *coming*. Pſalm xxxvii. 13. Thus were mine enemies foil'd, and *ſo let all thine enemies periſh, O Lord.* Judges v. 31.

This light thus kindled, he daily increas'd and confirmed me every day more and more by new diſcoveries of himſelf from the word. And now I could look with ſatisfaction upon the heavens and the earth, and ſee the print of his hand upon them.

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CHAP. VII.

Containing an account how I came to be ſatisfied that the ſcriptures are the word of God, and how temptations in reference to them were repelled.

1. TO give a clear account of the iſſue of my temptation, it will be neceſſary that I ſhortly recapitulate what formerly has been ſpoken concerning the trial, and my carriage under it.

2. This temptation did not attack me ſo early as the former, but it was managed much in the ſame way; ſometimes my mind only hung in ſuſpence, and hovered in uncertainty for want of evidence proportioned to the importance of the truth for my faith to fix on: At other times, I was ſtrangely haraſſed with violent temptations, multiplied and ſubtile objections which were throng'd daily in on my mind, by reading books full of them, by converſe with enemies to the word, by Satan's ſuggeſtions, which were by much the more ſubtile and troubleſome to me.

3. This exerciſe was in ſome meaſure more perplexing than the former, becauſe it was no leſs ruining to all ſatisfying religion; the objections were much more plauſible, they were far more in number, and entertain'd by perſons of a better character, and the evidence of the truth lay farther from the reach of an unenlightned mind.

4. Before the iſſue came, the Lord gave, by conſiderations formerly mentioned, ſometimes a merciful check unto temptations, and kept them from overwhelming me quit; of which I have formerly given ſome account.

5. I tried many ways beſides prayer and attendance upon ordinances; I bought, borrowed and read many books written in defence of them, which wanted not its own ſolid uſe; for hereby I got a deep rational conviction

viction of the truth, and ſo was emboldned to plead for them againſt enemies, and oft-times to beat them at their own weapons; and I got many particular objections fully anſwered, and was hereby encourag'd to wait for full ſatisfaction, without deſpairing: eſpecially one book had this uſe; after I had without the ſatisfaction I deſired, tho' not without the fruits above-mention'd, peruſed many latter writings, the Lord led me to look into *the fulfiling of the ſcriptures*, which had lyen by me neglected: And I found this more convincing than any I had read, becauſe it brought me nearer the proper evidence whereon faith ſhould fix, than any of the reſt; it diſcovered more of the intrinſick worth of the word than the others, and pleaded ſtrongly in point of reaſon.

6. Yet after all this, my mind remained unſatisfied, none of theſe arguings had authority to repel temptations, being but the wiſdom of men; nor on the ſame account did they lay a foundation for divine faith, nor did they enlighten a darkned mind to ſee the evidence of God in the word; nor were they able to rectify an indiſpoſed palate, and convey a taſte and ſavour of the word of God to the ſoul, that was able to ſatisfy me that it was ſuch *bread* as a *man* might *live by*: Matth. iv. 4.

7. Thus it continued with me until the Lord came, and let in the fore-mentioned diſcovery of his Glory into my ſoul, and hereby I was relieved and ſatisfied as to this doubt alſo: 1 *Cor.* xiv. 24, 25. The Lord had before, when I was under the convincing work of his ſpirit, affected my conſcience with ſome ſence of his authority in the word, evidencing itſelf by that convincing and condemning light and power which I diſcerned and felt; and hereby the force of the foregoing temptation was uſually broke in ſome meaſure, when the Lord by the word did faſten on my ſoul a *ſenſe of my guilt*, but this diſcovery of ſin by the word *being terrible* to me, rather extorted an aſſent, than

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induc'd to a willing conſent and chearful acquieſcence in the word as coming from God. But the Lord when he gave the before mention'd outgate by the word, conveying a ſenſe of his authority in it, by a light and power that relieved my ſoul, repelled temptations, revived, compoſed, comforted, and ſtrongly bore up a ſoul before depreſſed and bowed down: This made me not only give an aſſent, but with much pleaſure acquieſce in this word as the *word of life*; then I *found* his *words*, *and did eat them*, and I rejoiced as they that find great treaſure, and they were *to me the joy and rejoicing of my heart*: Jer. xv. 16. And hereon I was ſweetly ſatisfied as to the ſcriptures being his word; for they did many ways evidence that they were from him.

1. All diſcoveries of guilt were convey'd by them, before and ſince my outgate: God by it ſpoke in mine ear ſins, which none, ſave God that ſearches the heart, could know; it made theſe ſins manifeſt which I knew not, no creature elſe knew. 1 *Cor.* xv. 25. By it *the ſecrets* of my *heart* were *made manifeſt*; and hereon I could not but *fall down*, and own that God was in it *of a truth*; and that indeed it was a beam from the fountain of light: *For whatever maketh manifeſt is light*. Eph. v. 13. And that it was from him who *tries the reins*, and *ſets our ſecret ſins in the light of* his *countenance* Jer. xvii. 10. It diſcerened *the thoughts and intents of* my *heart* in ſuch a *quick and powerful* way, *Pſalm* xc. 8. and with that *authority*, Matth. vii. 29. that made me own it the word of God. And now I was ready to ſay, *Come ſee* a book that has *told me all that ever I did* in my life, *is not this the* book of God? *John* iv. 29.

2. All the diſcoveries that the Lord gave of his wrath were convey'd by the ſcriptures; it was by them that his *wrath* was dropp'd into my ſoul, and *revealed from heaven* againſt me. Rom. i. 18. The *word as the arrow of the Almighty*, Pſalm xxxviii.

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2. thrown by an omnipotent arm, pierc'd and ſtuck in my ſoul, and *the poiſon* of it *drunk up my ſpirit*; Pſalm xlv. 5. Job vi. 4. it was *the rod* of God's *ſtrength*, Pſalm xc. 2. whereby he broke and cruſhed me while his enemy.

3. It was by the ſame word that he let in upon my ſoul that glorious diſcovery of his being, attributes, purpoſes, *Rom.* x. 8, 9. and his whole will in reference to my ſalvation by Jeſus Chriſt, whereof before; 2 *Tim.* i. 10. *Tit.* iii. 4. hereby he convey'd into my ſoul ſweet and ſatisfying evidences as to his being, ſatisfying, conſiſtent, and ſome way God-becoming notions of his nature. Herein it was that he *proclaimed* his *name, the Lord God merciful and gracious* unto ſinners in Chriſt; *Exod.* xxxiv. 5, 6. as I have before ſhewed.

4. It was by the word he convey'd all thoſe *converting*, Pſalm xix. 7. transforming, *quickening, ſupporting, reviving*, compoſing influences above-mentioned. It was his word converted my ſoul, while I lay in ſin, *Pſalm* cxix. 50, 93. *quickned* me when I was dead *changed* me into his *image* in ſome meaſure, 2 *Cor.* iii. 18. *revived* me and watered me, *Iſa.* lvii. 15. when again I was weary, ſupported and ſtay'd me when I was ready to faint, *Pſalm* xx. 2. *Acts* xx. 35. and compoſed me when I was *like the troubled ſea.* Mark iv. 39.

5. It was by the ſame word that he let in glorious diſcoveries of all the truths of religion wherewith I was now made acquainted; let me ſee *the wonders of his law*, Pſalm cxix. 17. *excellent things in counſel and knowlege.* Prov. xxii. 20. By it he was pleas'd to diſcover the craft, the power, the actings and deſigns of my enemies, and by it he ſatisfied me of my doubts, let me ſee his ſecret deſigns in my trials, and ſomewhat of his deſigns in many of thoſe his publick *adminiſtrations*, wherein I had before taken exception

6. *As all theſe* diſcoveries and influences were ec

veyed by the word, ſo he now in the conveyance affected my conſcience with this authority, and evidenced that his name was in it, by that light and power peculiar to God, that went along with it. *Ga.* iii. 2. *Jer.* xxiii. 29. It ſpake not in all theſe things as the ſcribes and Phariſees, the wiſeſt, the greateſt, or the beſt of men, but with another ſort of *authority* and weight, it ſpake as *never man ſpake*. Matth. vii 29. John vii. 46. Whatever it ſaid, either with reſpect to God, or my caſe, or others, my conſcience was made to ſtand to it, when he challenged by his word for things which I knew not to be faults, men notice not, conſcience obeyed, and took the hint, and arm'd with this authority, accuſed, arraign'd, condemn'd, and, as it were, executed the ſentence too. Nor would it ſtand to, or regard defences or pleas from any other airth. When God ſpake wrath, he kindled a flame in my ſoul by the breath of this word, that many waters could not quench, he raiſed a ſtorm in it, that I could neither quiet, nor row againſt, ſo as to get to Land. *Job* xxxiv. 29. The heart that before was as unconcerned as a ſtone at reading the word, or hearing it, now trembled and quaked. In like manner when he ſpoke *peace* he *created* it. *Iſa.* lvii. 19. He made *the dead to hear*, and the hearer to *live*. *He ſent his word and healed* me. Pſalm cvii. 20, 29. And immediately *there was a calm*. *The winds and ſeas obeyed him*, at his rebuke they fled. *Mark* iv. 39. Temptations after it ſpoke not again. When I was ſelf-deſtroyed, ſelf-condemned, and by its power beat from all pleas; ſo that I durſt neither deny, excuſe nor extenuate, nor quarrel the hardeſt ſentence which I dreaded moſt; and was hereon caſt into the greateſt agony of trouble, when I was ready to ſay with *Job*, 'If I had called, 'and he had anſwered me; yet would I not believe 'that he had hearkned to my voice. *Job* ix. 16. When *with him* I refuſed to be comforted, and ſcarce did

think

think comfort poſſible; yet whenever he ſent his word, it heal'd me, and my ſoul was commanded to be at peace, a glorious calm alway enſued. Whereas on the other hand, when I or others endeavoured to ſpeak peace to myſelf, mine enemies boldly repelled all, and flew on me, as the devil did on the exorciſts, *Acts* xix. 16.

7. The Lord now ſweetly relieved me as to my doubts about the ſcriptures. 1. Whereas mine enemies had oft puſhéd me with this, that there were many pretenders to revelation, and hereon to difficult me, aſked how I would or could diſtinguiſh the word of God from theſe pretenders. The Lord himſelf now gave a quieting reply: *Jer.* xxiii. 28, 29. *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: What is the chaff to the wheat, ſaith the Lord? Is not my word like as a fire, ſaith the Lord? And like a hammer that breaketh the rock in pieces?* 2. He was pleaſed particularly to ſpeak theſe things, whereat I had ſtumbled, to my ſoul, and oft to evidence his authority in and by theſe paſſages which I took exception at. And this condeſcenſion was of manifold uſe; it ſatisfied as to thoſe paſſages, it reprov'd and humbled me for my unbelief and ignorance in quarrelling at them; it rendered me jealous of the like temptations with reſpect to other paſſages. It put me to plead clearing as to what was dark from the Lord, it gave me hope as to the iſſue. 'Theſe thing under-'ſtood not his diſciples at the firſt.—They ſaid there-'for, What is this that he ſaith, A little while? We 'cannot tell what he ſaith.——*But when he had* riſ-'en from the dead, his diſciples remembred that he 'had ſaid this unto them; And they believed the 'ſcripture, and the word which Jeſus hath ſaid,' *John* Chapter xii. 16. compared with Chapter xvi. 18. and *with the Chapter* ii. 22. Then was I made to ſay with *the diſciples,* Chapter xvi. 29. Lo, now ſpeakeſt thou plainly,

plainly, and ſpeakeſt no Proverb. 3. Where I was not preſently clear'd, the Lord gave me ſubſiſtence, as it were ſomething to live on till light came, he ſatisfied me from the word, of the reaſons of his expreſſing himſelf in the ſcriptures in parables to the multitude; and he told me, That what he did and ſaid, I knew not now, but encouraged me to hope, that I ſhould *know hereafter*, John xiii. 7. when my need requir'd it 4. He was as good as his word; for when I was alone with him, *he opened* what before was ſpoken in parables, and while *he opened the ſcripture*, and diſcovered my ignorance, he often made my *Heart burn within me.* Luke xxiv. 32. Again, 5. He ſatisfied me as to many things, that I was not yet *able to bear them;* Mark iv. 33. John xvi. 12, 13. as to others, That it was not for me to know them at preſent, that the proper ſeaſon of light as to them, would come when he would ſhew me plainly of them, and then ſhould I know them. 6. He let me ſee his wiſdom and goodneſs in training me up to dependence, for opening of *my eyes to ſee the wonders of* his *law*, Pſalm cxix. 18. Job xxxiv. 32. and leading me to importune him that what I knew not he might teach, *John* xvi. 12, 13. and diſcovering hereby that I knew but in part, and ſtood in need of the *ſpirit* to *guide unto all truth*, to bring all to remembrance; 1 *Cor.* xiii. 12. and that it was my duty to *meditate* on *God's law day and night*, Pſalm i. 2. and ſearch the ſcriptures, and that with much humility, ſince *the ſecret of the Lord is with them that fear him, and he* ſhews *them his covenant*, and he guides *the meek in judgment*, and clearly teaches them *his way.* Pſalm xxv. 9, 10, 12, 14.

8. When after this I now read the ſcriptures, and found not that powerful light ſhining with that warming, quickening and ſparkling glory; 1 *Cor.* ii. 15. yet I found mine eyes opened, and an habitual light planted in my ſoul, *John* x. 4, 5. whereby I was enabled

led almoſt every where to diſcern the glory of the
d in ſome meaſure, *Col.* i. 13. and thereby my
ſcience was ſecretly overaw'd, 1 *John* ii. 27. and
ught even then to regard them as his word; *Col.*
3. being *tranſlated* out *of darkneſs* into light, and
minated in ſome meaſure in the knowlege of God,
nature, purpoſes, and the tendency of his whole
ings with men; there was hereby a light reflect-
ın the whole ſcripture, and I was ordinarly enab-
to diſcern the congruity of all that I read there to
e diſcoveries of God, and how worthy of him,
like himſelf every thing was. And by this abid-
light, I was capable of diſcerning in the words,
overies of the actings of ſin in grace, a penetrati-
ınd exactneſs beyond the reach of any, ſave the
ıiſcient and only wiſe God.
nd being thus once in this way quieted as to the
ı, in the ſame and other ways of an alike nature,
s daily confirm'd.

CHAP. VIII.

aining a ſhort account of the iſſue of ſome other
mptations wherewith I had been exercised, and
e relief I got with reſpect to them, from the Lord.

I Have above ſhewed, That Satan, who had oft tempted me to pride, when he found it for ntereſt, turned himſelf another way, and made s work to drive to a baſtard ſort of humility. en I was caught in the thicket of his temptations ıt the truth of the ſcriptures, and other things of ike nature, and was uſing means to get my mind ved; he oft, with much importunity, urged me this thought, 'To what purpoſe do ye ſeek for isfaction, or how can ye be ſo vain, as to expect *bout theſe things*, wherein men of incomparably *ter reach, abilities*, diligence and opportunitie

have been obliged to remain unſatisfie
pon that account, have given up with the
temptation was often urged with that helliſh
that I had no ſpirit left in me by it; I wa
let my hands hang down, my knees turned f
my mouth was oft at ſpeaking it out, that
no hope, and I went about to make myſelf
any good *fruit* of any *labour* taken, or tha
me be exerciſed, and laid out under *the ſun*

2. When the Lord made the foregoing
of himſelf to me, the force of this tempt
quite broke, by ſeeing the truths of God i
light. But I got not a particular diſcov
weakneſs of this temptation then, till ſom
ter reading in my ordinary, the three firſ
of the firſt to the *Corinthians*, the Lord v
to open mine eyes, and make me unde
weakneſs of this temptation. The light
ſhin'd upon my ſoul from, and by this
ſcripture, and the ſatisfaction of ſoul it gave
temptation, no words can expreſs: Nor ca
diſtance of time narrate all that then the I
convincingly clear to me from his word
ſubſtance I do remember, and ſhall repre
following remarks.

3. *Firſt*, God here repreſented to me,
great deſign in the method of ſalvation, m
of by infinite wiſdom, was to ſtain the p
glory; that *no fleſh might glory in his ſight*
he that glories, ſhould *glory* only *in the Lo*

4. *Secondly*, The Lord diſcovered, T
ambition to be wiſe above what God all
the ſpring and principal part of our apo
God; and that ever ſince Satan firſt drop
ſon into our natures, it has wrought ſtron
man would be wiſe. The Jews aſk a ſig
Greeks ſeek after wiſdom.

5. *Thirdly*, That in order to the attai

foregoing deſign, and indeed for the recovery of man, it was plainly neceſſary, that man's ambition in this matter ſhould be effectually chock'd. This being a principal branch of our corruption if it were not cured, we were not compleatly recovered. This lying in a plain oppoſition to the deſign of God, if it were not levelled, this deſign could not be reached. Hereon it became neceſſary, That God ſhould *deſtroy the wiſdom of the wiſe, and bring to nothing the underſtanding of the prudent.*

6. *Fourthly*, God to vindicate his own wiſdom, which was reproached by this vain ambition of man, to fix an eternal blot on this wiſdom of man, ſet up in oppoſition to it, and effectually diſcover its vanity in the depth of his wiſdom, and holy ſeverity in puniſhing this ambition, and other wickedneſſes of vain man, *ſuffered* for many ages *all nations to walk in their own ways*, and try them, whether they were better than God's ways, whether they could ſupply the defects which they fondly imagined God at firſt had made them with, or relieve themſelves from the miſery their apoſtacy had brought them under. 'He 'ſaid, I will hide my face from them, I will ſee what 'their end ſhall be: For they are a very froward 'generation, children in whom is no faith.' And the event was every way anſwerable to the expectation and deſign of divine wiſdom and juſtice, and the deſert of the wickedneſs and folly of men, who made the attempt; for after near four thouſand years fruitleſs endeavours ſpent, through the wiſe forbearance of God, *The world by wiſdom knew not God.* They in the wiſdom of God, quite miſs'd the mark, *their fooliſh minds were darkned, ſeeking to be wiſe, they became fools*; and inſtead of getting their eyes opened to ſee and know more than God allowed them, they could ſee nothing but their own nakedneſs; and ſo *imperfect* were their diſcoveries, that their wiſdom *ſuggeſted to them*, that fig-leaves would cure that

7. *Fifthly*, After in the wiſdom of God, *the world by wiſdom knew not God*, after they had ſpent the time allotted them, for the trial and diſcovery of the vanity of their own wiſdom, with a ſucceſs anſwerable to the vanity of the attempt; God in the depth of his compaſſion, ſtepp'd in for the relief of mankind; and for a furtherance of the glorious deſign abovementioned, was pleaſed to pitch on a way quite oppoſite to all that the wiſdom of fooliſh man aim'd at. The means he made uſe of, were not ſuch as man's wiſdom would or could expect, preſcribe, or approve of. He made not choice of the *enticing words of man's wiſdom*, or eloquence, humane eloquence. It was no way ſuitable to the majeſty, truth and ſincerity of God, to make choice of that mean art, whereby the affections of weak men are inveigled, and their judgments byaſſed, and led blind-fold in a ſubjection to theſe paſſions, which they ſhould govern. He made no choice of artificial reaſonings, the other eye of human wiſdom. It did not become the majeſty of God to diſpute men into their duty, or a compliance with his will. And albeit he wrought ſigns to waken the attention of a world drown'd in ſecurity, to conciliate reſpect to his ambaſſadors, to ſtrengthen the faith of his own, and cut off all ſeemingly rational pleas for unbelief; yet he choos'd not them, nor did he principally inſiſt on them as the means of converting and recovering the world, not being willing to derogate ſo far from his word, as to encourage an opinion, that the devil would, and has forwardly propagate, That God's word is not upon its own evidence, without miracles worthy of the acceptation of rational creatures. Nor would he gratifie the unbelieving curioſity of men, who would put God to the drudgery of *altering* the courſe of nature, and pleaſe their humour *on every turn.*

8. *Sixthly*, God having rejected all theſe, made *choice of* the fooliſhneſs of preaching, that is a plain declarat

declaration of his mind and will in his name, in the 'demonſtration of the ſpirit and power *and* not in 'the enticing words of man's wiſdom,' by perſons commiſſionated for that effect by him. After that in 'the wiſdom of God, the world by wiſdom knew not 'God, it pleaſed God by the fooliſhneſs of preaching, 'to ſave them that believe.' Now this was every way worthy of God. Man was injurious to God by crediting the devil rather than God. The devil ſeem'd to have gain'd a conſiderable advantage, in perſuading man in his integrity to credit him, and diſcredit God. God on the other hand rubb'd ſhame on him by engaging fallen man to reject the devil, and credit him on his bare word: And upon this, to give up with Satan, and all that adhered to him.

9. *Seventhly*, God yet further to manifeſt his deſign, as he made uſe of the fooliſhneſs of preaching, that mean which, though really it is *the wiſdom and power of God*, yet men look on as *fooliſh* and weak; ſo he made choice not of the *Scribes*, the learned, wiſe diſputers to be his ambaſſadors, but of fooliſh, weak, illiterate men, that by *things* which in appearance *are not, he might bring to nought theſe that are.*

10. *Eightly*, In a further congruity to this deſign, God ſaw meet to diſappoint mens expectation and wiſdom as far, with reſpect to the Saviour whom he raiſed up, as the means of diſcovering him. He made choice of a crucified Chriſt, *a man of ſorrows, and acquainted with griefs*, and paſs'd by all the great and high potentates of the earth, and the worldly pomp and grandeur, which men reſpect and dote upon.

11. *Ninthly*, To lay man yet lower, *that the Lord alone might be exalted*, he choſe not ſuch perſons, as the world would have thought ſtood faireſt for mercy: But he choſe the moſt miſerable and contemptible *for moſt part.* 'Not many wiſe, not many noble 'not many mighty are called: But God hath cho

'the fooliſh things of this world, to confound the 'wiſe, and God hath choſen the weak things of this 'world, to confound thoſe that are mighty; and 'baſe things of this world, and things which are deſ-'piſed, hath God choſen; yea, and things which are 'not, to bring to nought things that are.

12. *Tenthly*, The Lord hereon let me ſee. 1. That it was to be expected, and was indeed inevitable, that a great oppoſition ſhould be made to the goſpel, and whole revelation of himſelf in the word. 2. That this opoſition was principally to be by pretenders to wiſdom, learned men. 3. That their objections ſhould be againſt all the concernments of the goſpel, matter, manner, means, all being open to their expectations. And that therefor it was no wonder to ſee ſome ſtumble at the croſs, ſome at preaching, ſo ne at preachers. 4. That their pleas ſhould be very different and various; The *Jews* ſeeking ſigns, and the *Greeks* wiſdom, according as their different principles and inclinations led them. 5. That it was to be expected, that their objections ſhould be ſpecious, they being ſuited to the wiſdom, the natural apprehenſions of all men unrenewed, and not brought to a compliance with the grand deſign of God. 6. That it was impoſſible for any man that was not brought to be a fool in his own eyes, to be wiſe in the matters of God, or to diſcern and approve of the wiſdom of God in this whole matter.

13. Upon this diſcovery, I was fully ſatisfied, that though thoſe things were in *the wiſdom of God hid from the wiſe and prudent*, yet *babes* might have a ſatisfying diſcovery of them, becauſe it has *pleas'd the father to reveal theſe things* to them.

14. I was made to ſee, that this oppoſition of learned men, and their unſucceſsfulneſs in their enquires *were ſo far from* being a juſt prejudice to the truth of *God, that on* the contrary, it was a ſtrong confir-*mation of the* truth of religion. Thus, Out of the eat-

e

r came forth meat, and ſweet out of the ſtrong. While I thought to know this, it was too hard for me. Then went I to the ſanctuary, and there I ſaw their end. Hence I was made to hope, *that* though *my heart and my fleſh ſhould,* and did *fail me, God would be the ſtrength of my heart, and portion for ever,* that he would *guide me by his counſel, and afterwards receive me to glory;* And therefor, *Surely it is good for me to draw near to God, who has not ſaid to the ſeed of Jacob ſeek ye me in vain: He is good to the ſoul that ſeeks him, to them that wait for him. In the mount of the Lord it ſhall be ſeen.*

15. I found frequently that common and much noiſed pretence againſt the moſt important truths of the ſcripture, eſpecially thoſe who are controverted by *Pelagians, Arminians,* and *Socinians,* that they are contrary to reaſon, making conſiderable impreſſion on my mind: But this being rather by fits and ſtarts, than for any fixed tract of time, I ſhall ſhortly point at the ſprings of my relief, from temptations of this ſort.

16. *Firſt,* God had long before I got a full relief, fixed me in a deep, rational conviction of the ſhortneſs of human knowlege, and that there is no truth we receive, whether upon the evidence of metaphiſical, mathematical, or moral principles, or even on the evidence of our ſenſes, againſt which there lay not inſoluble objections on which no man yet thought it reaſonable to queſtion thoſe truths; nor though we would never ſo much, yet could we not for thoſe objections bring our minds to heſitate about many of them. This I was fully ſatisfied about, on the cleareſt conviction of reaſon and experience. And as this was one of the moſt conſiderable fruits of my ſtudies in philoſophy, ſo it was many ways uſeful to me; For,

1, It made me ſee through the vanity of that pretence *againſt divine truths,* that there ly unanſwerable *arguments againſt* them. This I thought would

ſh

ſhake me, if once I ſaw ſufficient evidence for them. 2. I was brought under a conviction hereby, that it was reaſonable to expect more inextricable difficulties about truths ſupernaturally revealed, than about others becauſe they ly farther out of our reach. 3. When difficulties occurred, I was led rather to ſuſpect my ſelf of ignorance, than the truths of God.

17. *Secondly*, When the Lord gave me the foregoing diſcovery of himſelf, he fixed me in the faith, of his incomprehenſibility. While he let me ſee his *back parts*, he convinced me, that I could not *ſee* his *face*. He let me ſee, that his *ways are not our ways*: And hereon I durſt not any more attempt to meaſure him, or his ways, by my ſhort line.

18. *Thirdly*, Hereby likewiſe I was brought to reſt quietly in the determination of the word. I took all *to the law and to the teſtimony*. And where the word clearly interpoſed its teſtimony, my ſoul was now in ſome meaſure taught to acquieſce in, and ſtand to its determination.

19. *Fourthly*, When I found the ſubtile endeavours of adverſaries to prevent any particular teſtimony, and myſelf unable at firſt to diſaprove their evaſions; I was much relieved by a view of the multiplied teſtimonies of the word, all running the ſame way, and declaring as it were with one mouth for the truth.

20. *Fifthly*, When by conſulting interpreters, eſpecially Criticks, I found myſelf rather darkned than cleared about the meaning of particular teſtimonies; I had recourſe to the ſcope of the words, the plain meaning as it offered itſelf to view, with a humble dependance upon God for light as to his mind; and hereby found my ſoul much more ſatisfied about the meaning of the word, than by the ſubtile fetches of bold Criticks that are often injurious to truth.

21. *Sixthly*, When for a time by the ſubtile *perverſions of* ſcripture teſtimonies, I could not find the *uſe of them*: The analogy of faith ſtayed my mind

as to the truth, till I was in caſe to recover the particular teſtimonies out of the enemies hand: When the Lord manifeſted himſelf from the word to me, he gave me a ſweet view of himſelf and his deſign, principally aim'd at in the whole revelation he made of himſelf, and of the ſweet and harmonious conſent and concurrence of the principal doctrines of the goſpel, in promoting that deſign; and he let me ſee how the end and the means were ſo cloſely linked together, that one of theſe truths could not be overturned, but almoſt all the reſt muſt follow its fate: Hereon, whenever any of theſe truths was controverted, its connexion with the other truths uniformly and plainly atteſted by the current of the ſcriptures, preſented itſelf, and my mind was ſatisfied, it could not fall, without they all fell: This I take to be the analogy of faith; and herein I oft took ſanctuary.

22. *Seventhly*, My mind has oft ſtayed by the concurrent ſuffrage of the pious in all churches and nations, and ages, witneſſed in their particular writings and confeſſions of faith: I loved to walk in *the footſteps of the flock*, that is, of theſe of whoſe piety we had the beſt ſecurity.

23. *Eightly*, The direct oppoſition, eſpecially of the *Pelagian* notions, to my own experience, and that of all the fearers of God I converſed with, as well as the ſcriptures, was a very great relief.

24. *Ninthly*, One thing that made me always read *Arminians* and *Socinians* with a juſt jealouſy, was a clear view of their ſcandalous diſingenuity in miſrepreſenting the opinions they oppoſed.

25. *Tenthly*, When I ſeriouſly viewed the difficulties they urged againſt the truth, I oft found them caught in the thicket and as deeply faſtned and entangled in the ſame, or other full as great or greater *inconvenieniences*.

26. *Eleventhly*, The fore mentioned view of th *deſign of the goſpel*, as repreſented from the firſt *the Corinthians*, was of great uſe. 27. Twelf

27. *Twelfthly*, God very oft, when I was perplexed about particular ſcriptures, gave me a view of their meaning in his own light, opened them to me; and after him temptations ſpoke not again.

28. Many other things and conſiderations of an alike nature, have been relieving; which, becauſe they are too many and too long to be here narrated I paſs: Theſe mentioned may ſerve for a taſte.

29. I now came to give ſome account of my relief from another temptation, wherewith I have been continually exerciſed from my youth, and yet ſometimes am; and it reſpects death: I have above narrated what a continual bondage I was in *thro' fears of death*, and how early theſe fears began; I ſhall now give ſome account of my relief.

30. *Firſt*, I found the Lord's mercy manifeſted in Chriſt, free me from the *ſpirit of bondage*, and acquaint me in ſome meaſure with that liberty, that is, the attendant of the *ſpirit of adoption*; and hereby all my fears were much weakened.

31. *Secondly*, The Lord by that diſcovery he made of himſelf in Chriſt removed in a great meaſure the grounds wherein I had heretofore feared death moſt, the want of evidence about the reality of things not ſeen, and ſin the ſting of death; and hereon my mind was much eaſed, becauſe I was now in ſome meaſure ſecured againſt both theſe fears.

32. *Thirdly*, The ſtrong power of ſin that I found ſtill remaining, and the diſturbance thence ariſing, made life not deſirable; and a proſpect of riddance by death; and a more ſatisfying diſcovery of the Lord made death, appear more deſirable.

33. *Fourthly*, Whereas a natural averſion to death ſtill continued, and I found ſtill more fear upon a cloſe proſpect of it ariſing in my mind; I was much relieved by the promiſe of the Lord's helping againſt temptation, and engaging for his people, that they ſhould not be tempted above what they are able to bear

by

but that when the trial comes, he *will provide a way to eſcape.*

34. *Fifthly*, My faith as to this promiſe was often ſtrengthned by former experience; particularly, I remember one day travelling from *Edinburgh* to *Leith* and meditating upon death, I was oppreſſed with fear, when the Lord mercifully ſuggeſted this ſcriptural thought, though not in the ſcripture words, have you not ſhrinked formerly under the remote proſpect of other trials? And have you not yet been carried honourably and ſafely thro' them? What reaſon have you to diſtruſt God as to future trials, who has given *grace* formerly to help in *time of need?* This quieted my mind at the time.

35. *Sixthly.* With reſpect to this, it has always been very ſatisfying to conſider, that it is no way meet that God ſhould giev us grace before trials come, but that he ſhould keep us humble and dependant by reſerving that in his own and hand teach us to ſubmit to his judgment, as to the meaſure and time of performing his own promiſes, and giving the neceſſary ſupplies of grace.

36. *Seventhly*, Hereon my ſoul is quieted under all my fears of this trial, in ſome meaſure of the faith of this, that the *Lord is a God of judgment*, and that *they are all bleſſed who wait on him* in the faith of his promiſes, not doubting either of his faithfulneſs as to the accompliſhment, or judgment as to the right timing and meaſuring them in proportion to our trials and neceſſities.

37. *Eighthly*, The Lord has often given me, when clouded by this fear, a ſweet diſcovery of the beauty of this diſpoſal that we have promiſes to live upon, till the trials come, and that when they come, we ſhall then get accompliſhments to live on: *In the mount of the Lord it ſhall be ſeen.*

Finally, The experiences of the Lords faithfulneſs *recorded in hiſtory*, and learned by report, or by my *own obſervation*, did oft help to ſtrengthen my faith

of this and here I reſt to this day. I dare not ſay, I am ready to die; I dare not ſay I have faith or grace ſufficient to carry me through death; I dare not ſay, I have no fears of death; but this I ſay, there is grace enough for helping me, laid up in the promiſe. there is a *throne of grace* to which in our ſtraits we may have recourſe: He is *a God of judgment*, who has the diſpoſal, and who will not withold it when it is really the *time of need*.

PART. IV.

Containing ſome account of his ordination unto the holy miniſtry, and his conduct therein.

CHAP. I.

Of his being licenſed to preach the goſpel.

WHen I was under the violent ſtrugglings related in the account of the ſecond part of my life, I had laid by all thoughts of the work of the miniſtry, It was like hell once, to entertain a thought of preaching to others what I did not believe myſelf; But now things began to alter, and the Lord led me on to that which I declin'd before; And I find the ſteps of his providence about me in this matter, do deſerve to be remembred by me. 1. My mother did devote me from my childhood, to this work, and oft expreſs'd her deſire to *lend me to the Lord* all the days of my life, to ſerve him in the *Goſpel of his Son*: This has oft had its own weight on my ſpirit. 2. The courſe of my ſtudies had look'd that way; my education pointed towards that work; which providential determination of my ſtudies, tho' I had no great regard *to it* at ſome times; yet on other occaſions it had ſome *weight on my ſpirit*, that I durſt not raſhly turn my *thoughts another way*. 3. The Lord forcibly, by his *providence*, did break my deſign of following the ſtud-

ſtudy of philoſophy, by the foregoing exerciſe, of which I have given an account, brought my mind to acquieſce in this diſpenſation, and made philoſophy comparatively diſtaſteful, and it was upon the ſerious review of the temptations moving me to incline that way, made extremely unſavoury. 4. The Lord having thus loos'd my heart from that ſtudy, that for a while did rival it with the ſtudy of divinity; he did alſo, by the foregoing iſſue of my dark exerciſe, remove and take away the principal ſtumbling blocks, and make the ways ſtraight. 5. He further by the diſcovery of his glory in the face of Chriſt, engaged my heart to, and endeared to my ſoul the knowlege of Chriſt, and him crucified. 6. He brought me under a lively ſenſe of that forcible tie that was hereon laid on me, to lay out myſelf in any way that he ſhould call me to be ſerviceable to him, and I was made to think, that I ſhould be the more happy, the more directly my work ſhould look that way. 7. While, like *Peter*, I was muſing ſometimes on theſe things, about the month of *April* or *May* 1698, two miniſters were ſent to my great ſurpriſe, from the preſbytery of *Kircaldie*, urging me to enter on trials: I did altogether decline the propoſal, becauſe I had no reading, wanted the languages, and had been much diverted from ſtudy, particularly by the foregoing exerciſe, which had filled my thoughts for near a year and an half, and it was not then two years ſince I came from the college. In a word I did anſwer, *I am a child and cannot ſpeak*, Jer. i. 6. And here I ſtuck ſurpris'd and toſſed with thoughts what this might mean, and whence it was, for I had ſcarce ever look'd near the preſbytery. They preſcrib'd *John.* i. 12. for a text and left me to conſider of it. 8. I found my averſion ſtrong to enter ſo ſoon at leaſt on trials; but ſtill it had ſome weight on my ſpirit, and I did think further of it, and found that the Lords dealings with me of late in the great variety of trials, caſting

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down, and raiſing me up again and again, look'd at a preparation for *comforting others with the conſolation wherewith I had been comforted*, and ſympathizing with them, as having had experience of a great variety of temptations, and I found that by theſe my little knowlege of the myſtery of the goſpel received ſome improvement. 9. The miniſters continued to ſollicite me, and preſs home their deſire; but while I ſtood out againſt their ſollicitations, though not without ſome ſecret ſtruggle and doubting, whether in ſo doing I might not be declining duty, I began to obſerve the Lord raiſing a ſtorm againſt me: I began to ſee the ſnares of the ſtation I was in, the advantages my corruptions had by it againſt me; and in a word, the Lord made it out to me, That I behoved to change my ſtation; but I was not hereby cleared to comply with their deſire, yet I durſt not flatly decline it. About this I was much toſſed, *May* 20, 1698. The Lord was taking away ſome that had been moſt helpful and encouraging, my inward perplexities grew, and I was not like to have peace in my own mind. 10. While I was in this caſe, Mr. *Riddel* did *May* 30, come to the *Wemyſs*, and after much converſe, and many reaſonings, charged me to try, and have my thoughts on my text, and then do, or ſtand off, as the Lord ſhould clear duty, which I did conſent to. 11. But after this I ſtill did ſhift and decline, and could not think of a compliance; and then *December* 28. Provoſt *Ramſay* wrote earneſtly deſiring me to take the charge of my lord *Maitland*. This put me to a ſtand a little, and I was inclin'd to embrace it at firſt; But on further conſideration I was fully clear'd to reject that motion, and ſo I remain'd in my former ſtrait, crying to the Lord frequently, that he might diſcover duty. I was fully ſatisfied that I behoved *not* to ſtay there, but yet was averſe from the *miniſtry*, at leaſt ſo ſoon. But that which had well *nigh* turn'd me quite off, was an expreſs from my friend

friend and my father's, the worthy Mr. *James Duncan*, urging me in the moſt preſſing terms to take the charge of my lord *Duplin*'s Children, offering what encouragment I pleas'd; my father's deep obligation to that family, and ſeveral other things, carried my inclination ſtrongly toward a compliance: But having at Mr. *Forreſter*'s earneſt deſire, undertaken a homily in the new college, which I was to deliver next week, I took time to conſider of it; and after that I had on *February* 28, 1699, delivered my diſcourſe on *Job* xxviii. 28. I went to viſit my acquaintance worthy Mr. *Sheils*, who did urge me to enter on trials, with that gravity and concern, that had more weight on my ſpirit, than all that had been ſpoken to me. Upon this, and other things that offered themſelves to view, I was fully ſatisfy'd it was duty to lay aſide thoughts of Mr. *Duncan*'s propoſal. 11. The preſbytery of *Kirkaldie March* 16, *anno* 1699, urged me to try a common head, and if I was not after that clear to proceed, promis'd to leave me to my choice; whereupon I conſented, and delivered it *April* 20, when I accepted of a text, and they offered me *Pſalm* cxix. 9. which I delivered *May* 10, and afterward the exerciſe and addition which I delivered before the ſynod that met about Mr. *Inglis*'s affair *May* 23, and thereon took a popular ſermon, being not a little encouraged by Mr. *Sheils*, who ſpoke again ſeriouſly to me after ſermon and exerciſe, which was on *Rom.* viii. 36. My popular ſermon on *Pſalm* lxxiii. 24, which I delivered on *June* 22, and was licenſed then, after I had gone through the uſual trials. 13. As the Lord did, by the formerly mentioned conduct of providence about me, remove my ſcruples, and clear my mind; ſo his countenancing me in my firſt appearances, not only by ſupplying me for the work, but making it ſucceſsful towards the awakning of ſome, and comforting of others, did not a little confirm and encourage

CHAP. II.

On his entering on the Miniſtry at Ceres.

BEing thus licenſed *June* 22, 1699, at *Kirkaldie*, I continued preaching as appointed or deſired every Lord's day, for moſt part, bleſſed be God, not without ſome countenance and ſucceſs. *November* 23, the call of *South-Leith* came to me, where I had preach'd ſome time before, Mr. *Wiſhart* the miniſter, with ſeveral elders, came with it: and *November* 29, a call from the *Eli*, where I alſo had preached, was put in my hand; and much about the ſame time the call of the pariſh of *Ceres* was put in my hand. I took them to conſideration, and gave no manner of hopes to any; I found myſelf in a great ſtrait between *Leith* and *Ceres*, and it was much the greater that both poſts lay not within one province; and ſo there was no judicature equally concerned in both, to whom I might ſubmit; ſo that I was neceſſitated to make a choice myſelf. After ſome endeavours with my own heart, to bring it to a willingneſs to cloſe with either as God ſhould clear up duty, I did ſet myſelf to conſider and ponder reaſons on the one hand and the other; And for *Leith* the following reaſons had weight.

1. *The importance of the poſt, and conſiderableneſs of the charge.*
2. *The unanimity of their call, after they had been long otherwiſe.*
3. *The Collegue was moſt deſirable, and one from whom I might learn much, both as to preaching and diſcipline.*
4. *There was a conſiderable number of Godly in the place.*
5. *I ſhould have the advantage* of living in the preſ-

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bytery of Edinburgh *where there is unqueſtionably the faireſt occaſion for improvement.*

6. *The Commiſſion's interpoſition on behalf of* Leith *by their letter of the date*——

On the other hand, for *Ceres* it was of weight.

'1. That the pariſh was conſiderable, had been 'intirely without one of a long time, had been di-'vided, and were now harmonious, whereas *Leith* 'was well ſupplied of one.

'2. That whereas *Leith* lying near *Edinburgh*, 'where they had the choice of young men, and had 'men of weight and activity, and intereſt to obtain 'whom they had a mind to; it was otherwiſe with '*Ceres*.

'3. Where collegues are moſt deſirable, a colle-'giate life is not without ſuch difficulties as ſhould 'incline one not to run into them without an evi-'dent call.

'4. I had not enjoy'd time for reading, and could 'not in a town, and that ſo near *Edinburgh*, where 'the charge was ſo great, have any time for improve-'ment, which I might hope for in the country, at 'leaſt in the winter ſeaſon.

'5. The charge was leſs than the half of *Leith*, 'and my body was but weak.

'6. I found my temper ſoft and unmeet for man-'aging the humours of town's people.

'7. I found my beſt friends, whom I had reaſon 'to reſpect, as deſigning nothing but my good, firm 'of the opinion, That *Ceres* was the more ſuitable 'charge.'

Having weighed all, and laid the matter before the Lord as I could, I at length came to a reſolution, to reject the call of *Leith*, and did, *January* 2, 1700, give it up, and cloſe with that of Ceres, to the great *diſatisfaction* of the miniſter and people of Leith *who had been at* more pains with me then I deſerve

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Being thus in ſome meaſure clear'd to accept of *Ceres*'s call, that of the *Eli* making no competition, I did enter on trials, and delivered my common head *de Communicatione Idiomatum*, *February* 13. at *Coupar* and my exerciſe and addition on *Galatians* iii. 9. *March* 19, and *April* 16, I delivered my popular ſermon on *Revelation* i. 6. and underwent the other parts of my private trials; and laſt, on *May* 1, 1700, was ordain'd at *Ceres*, Mr *Alexander Pitcairn* miniſter at *Kilmeny* preached on *Hebrews* xiii. 17. and ſabbath next I began my miniſtry on *Acts* x. 29. *May* 5, 1700.

CHAP. III.

Of his management in the work of the miniſtry.

After he was licenſed to preach, and before he was ordained to the miniſtry, on ſome ſolemn occaſions, he dedicated himſelf to the ſervice of the Lord with earneſt prayer for the ſuitable endowments whereby he might be fitted for the diſcharge of that high truſt, if it ſhould pleaſe God to call him to it. This occurs frequently in his diary whereof take an inſtance or two in his own words.

April 18, 1700, being the faſt in order to *Leſly*'s ſacrament, I roſe early in the morning; and after ſome review of my former ways and ſerious thoughtfulneſs of the deſign of the preſent duty, I did in prayer pour out my ſoul to God, confeſſing ſins; and I dare not ſay, but it was with ſome tender ſenſe of the diſhonour done to God, and of the wretch'd unkindneſs that is in them to God. Original ſin imputed and inherent were both heavy, and my particular evils. *I did ſolemnly* renew my engagements to the Lord, *accepting of* Chriſt according to the goſpel-offer and *terms*, and did endeavour particularly to act faith on him,

him, with reſpect to the miniſterial endowments, and did devote myſelf to him in that ſervice.

May 1, 1700, being the day of his ordination. This morning I renewed my engagements to God, and accepted of Chriſt upon the goſpel-terms, caſting myſelf over upon him, not only for what belongs to me as a private Chriſtian, but as a miniſter, eyeing his ſtrength for throw bearance in the whole of the work particularly pleading, for his preſence this day; I cannot deny his preſence in ſecret, Mr. *Alexander Pitcairn* miniſter in *Kilmeny* preached the ordination-ſermon on *Hebrews* xiii. 17. Where he inſiſted upon the watchmen's duty; I cannot deny, but my heart was much weighted with the ſenſe of the greatneſs of the work; and after I had anſwered the queſtions put to me concerning my ſoundneſs in the faith, and the ſincerity of my purpoſes in undertaking the office and work of the holy miniſtry, I was ordain'd. *Lord thou knoweſt what my heart's deſire to thee was in the time. O Lord help, and thro' grace I ſhall lay out myſelf for gaining ſinners to thee.*

Being thus entered into the miniſtry, he ſtudied and prepared his ſermons with much ſerious ſecret prayer for divine aſſiſtance and direction in his work, and for a ſucceſsfull bleſſing upon the word, both to himſelf and his hearers.

His practiſe alſo was to review and remark his behaviour, and acquitting himſelf in public duties, as to what aſſiſtance and enlargement he obtained, as to the gravity, ſeriouſneſs, tenderneſs in his own frame, as to his concern for the ſouls of hearers, as to the warming of his affections with the comforts and raviſhing ſweetneſs of divine truths. And when he was remarkably helped, it iſſued in thankſgiving to God, and watching againſt vain pride and ſelf, that that might *not rob the* Lord of the glory of his free grace *When otherwiſe*, it was matter of humiliation to him *Knowing* that he was called to watch for ſo

as one that muſt give an account,' he had the weight of the miniſterial charge much upon his ſpirit: He was therefor at pains to acquaint himſelf with the ſpiritual ſtate of the ſouls of his flock, that he might be the more capable of dealing with them for their edification according to their particular caſes. In order thereunto, ſo far as health and ſtrength did allow, he was diligent in viſiting all the families within his pariſh, in inſtructing his people by the familiar way of catechiſing, and in marking their proficiency in the knowlege of the truths of the goſpel. At ſome ſeaſons alſo, eſpecially when he was about to adminiſter the ſacrament of the Lord's ſupper, he converſed ſeverally with ſuch who were to be admitted unto that holy ordinance; not to bring them unto auricular confeſſions, but to try what ſenſe they had of ſerious religion and practical godlineſs, what efficacy and influence the word of God had upon them, and what fruits of the preached goſpel were to be found in them, that accordingly he might deal with their conſciences, and rightly divide unto them the word of truth. Take one inſtance of this in his own words, as they are found written, *July* 8, 1703, when he had laboured about three years in the miniſtry at *Ceres*.

I've, ſaith he, ſpent now about a month in converſe with my people, and I obſerve the few following things.

1. That of three or four hundred perſons there were not above forty, who had not at one time or other been in more or leſs awakened by the word tho' with far the greater part it came no length; whence notwithſtanding it follows, 1. That where there is a faithful miniſtry, it is not like, but moſt part are at one time or other in ſo far touch'd, as will be ſure *to iſſue in a* dreadful aggravation of their guilt in *quenching* the ſpirit, and putting out light: For if *ſo many were* touch'd, ſo that they could remember *of it, how many* moe may have been ſo, who have

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not noticed this? 2. The Lord leaves not himſelf without a witneſs, ev'n in the boſom of his enemies, whereby he makes them feign ſubmiſſion; he gives the word ſuch *power* as makes them feel that it is *his*, which tends to enhanſe their guilt.

2. All who were thus convinc'd, did declare, that any awakenings ever they had, were either under the preachers in the field, or ſince the revolution. This, whatever may become of the miniſters, is a teſtimony to their way, and ſays, that they are called of God.

3. The moſt judicious and ingrain'd malignants, did moſt frankly declare to me, that till the revolution, they were never touch'd with the word, there was never one that ſaid he was touch'd by the curates but on the contrary, all declared otherwiſe, and the moſt zealous that way, were moſt frank in making undeſired confeſſions by the plain evidence of truth.

4. There has not been one preſbyterian miniſter in the pariſh ſince the revolution, whom the Lord has not honoured to awaken many; beſides their being helped to beget ſome through the goſpel to a new and lively hope, I converſed with ſome of whom I have reaſon to hope good things, even things that accompany ſalvation, that ſeem to have been brought in by all the preſbyterian miniſters, who were there theſe fifty years bygone.

5. I obſerve, for which I bleſs the Lord, that beſides not a few, whom the Lord has awakened under my miniſtry, ſome there are who ſeem to promiſe more than *flowers* even *fruit*. And further a general acknowlegement from moſt, that the word comes near them daily. Which 1. Makes me aſham'd of my own negligence. 2. Adore God's goodneſs that bleſſes my weak labours *notwithſtanding*. 3. Encourages me to *think that whatever* may be amiſs, yet I have not re*preſent*.

6. I obſerve, that it is very hard to judge of the competency of knowlege, in order to admiſſion. And,

7. That knowing people, eſtrang'd from the power of religion, are in the moſt deplorable condition imaginable; for I found it almoſt impoſſible to get ſuch brought to any ſenſe of their caſe.

His miniſterial concern was not confined to his pariſh of *Ceres*, but did extend itſelf to the whole church: And the conſideration of abounding errors and profaneneſs of the time, did fill his heart with heavy and perplexing thoughts; as may be obſerved from the following hints.

Queſt. What is the duty that's in a ſpecial manner called for from this church in this day?

Anſw. 1. Mourning; 'tis a day of abominations.

2. A ſerious endeavour to be rooted, and eſtabliſhed in the truths of religion; for there is an aim to deſtroy the foundations; and temptations to final and total apoſtacy abound.

3. A ſhining goſpel-walk as a teſtimony againſt the horrid profanity of the time.

Herein O! that I might get my ſoul continually exerciſed. Bleſſed ſhall he be at this day who, when the Lord comes, ſhall be found ſo employed. A ſad neglect of thoſe, gives ground to fear terrible things.

One reaſon, why the goſpel is ſo unſucceſsful at this day is, becauſe the ſimplicity of preaching is neglected, a due application of ſcripture is beſt preaching, for confirming which it is remarkable, that though God may make uſe of the words of man in letting into the meaning of it, yet 'tis the very ſcripture word, whereby he ordinarly conveys the comfort or advantage of whatever ſort, *'tis this tool of Gods own framing that works the effect.*

At another time he ſaith, having conſidered the *growth of error*, my heart is affected and filled with

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many heavy and perplexing thoughts: I ſaw, and daily ſee more and more the growth of *Arminian*, *Pelagian* and *Socinian* errors; this with the growth of Profanity that's viſible, gives me a ſad proſpect of what may be a coming. This obſervation that follows was ſtrangely fix'd upon my thought.

1. The goſpel truth when firſt publiſhed, was pure without the mixture of errors. Yet,

2. When it ſpread a little, errors quickly were vented to diſcredit it.

3. Errors in proceſs of time grew; and the further off from the firſt times of the goſpel, the further off from the ſimplicity and purity.

4. When chriſtianity obtain'd external eſtabliſhment in the world, then there was a remarkable increaſe of error.

5. Superſtition and error at length overſpread, and the Lord muſt both puniſh and purge.

6. The way he took to do both, was to give up in the 6th century to a general apoſtacy, under *Muhomet* in the eaſt, and the *Pope* in the weſt: Thus all theſe errors, as it were, run into one, or run together: That thus the churches were ſufficiently puniſhed by theſe two dreadful plagues; and that there was a purgation by them is plain, in that after the reformation, truth broke out with a beaming luſtre and much purity: Since that time error has had a ſecond growth; whether the Lord may not take the ſame method of purging us again by caſting all into the furnace, we cannot tell; we muſt leave it to himſelf.

Some of the followers of Mrs *Bourignion* having come into his pariſh, and endeavouring to propogate their opinions under the plauſible pretext of ſingular piety and devotion; he thought fit to guard his people againſt that infection; a ſhort account whereof *he gives* in the following words.

April 20*th*, 1707, This day the Lord directed [illegible]

ſtrike at the root of prevailing deluſions: In oppoſition to which I taught.

1. That true holineſs will not admit of leaving out of ſome duties, and that the devotees, while they withdrew from the world, omitted, 1. A teſtimony to the uſefulneſs of the Lord's inſtitutions of worſhip. 2. Uſefulneſs among men. 3 Diligence in their particular calling.

2. That holineſs conſiſts not in a ſtrict obſervance of ſelf deviſed rules, ſuch as many of theirs are.

3. That when men pretend to holineſs in their walk, and neglect the inſtitutions of worſhip; then none can conclude, that in any thing they are influenced by the authority of the Lord Jeſus; for that ſame authority binds to the one as well as the other.

4. That the moſt effectual inducement to obedience, is a conſtant improvement of the blood of Chriſt by faith, and a ſenſe of forgiveneſs kept upon the ſoul. *Lord bear home truth.*

CHAP. IV.

Containing his judgment concerning ſeveral caſes, eſpecially with reſpect unto his own exerciſe and practice.

Concerning times of Trial.

CONcerning fears of falling in times of trial, I was much aſſaulted, and was quieted with the following remarks.

1. Theſe fears of this which diſquiet are a part of that thoughtfulneſs for futurity which is forbidden.

2. Theſe fears are bottom'd on many wild ſuppoſitions; as that I ſhould have ſtrength proportioned to trials before they come, unto trials that may never

ver come: That they that live upon the promiſes have not a ſure bottom, *&c.*

3. That in 2 *Cor.* i. 9. *We have the ſentence of death in ourſelves, that we may not truſt in ourſelves,* was quieting. But,

4. My great relief was that which has been my life, that promiſe, 1 *Cor.* x. 13. 'There hath no temptation taken you, but ſuch as is common to man: But God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it;' 'Tis no what I have that makes me promiſe or expect throw-bearance, but what is in Chriſt and in the promiſes.

Of Eternity and Immortality.

I Had ſome ſtrugglings about the belief of eternity and immortality; but was very much quieted, 1. By a clear view that eternity was wrapt up and imply'd in every truth of religion. 2. Eſpecially by much light accompanying that ſcripture, *Wherefor haſt thou made all men in vain?* Pſalm. lxxxix. 47. If there be not eternity, man anſwers no valuable purpoſe with reſpect to God, or with reſpect to himſelf; and ſo is indeed *made in vain*: This did more eſtabliſh my ſoul than ever it had been in this truth, which let me ſee how ſoon God can make unbelief give back, and give peace in believing.

Of Miniſters conſulting People in Miniſterial Duties.

WHile I had occaſion to ſpeak and hear of ſome miniſters, their being ſwayed much by the advice of good people, in dark ſteps of their miniſterial work, I was ſatisfied in the evident clearneſs of the following rules.

1. That it is very dangerous to lay too much ſtr

upon the advice and apprehenſions of the beſt of people as to what may be ſin or duty in matters that belong not to their ſtation; for the promiſe of the ſpirit's teaching belongs not to them as to what may be the duty of the miniſter's ſtation; therefor,

2. It is ſafer to deſire the help of their prayers, that God may according to his promiſe clear us, or diſcover to us what is duty, than to learn them to ſtep out of their ſtations, and adviſe in things that belong not to them.

3. In conſulting with others for light, regard would be had to the different talents of men, and moſt regard ſhould be had in matters of ſoul exerciſe, to thoſe whom the Lord has fitted with endowments that way; In matters of government, moſt regard ſhould be had to thoſe whom the Lord has fitted that way.

4. In judging if ſuch are liklieſt to know the Lord's mind, who walk the moſt cloſly, we would conſider, when we judge of the cloſsneſs of walk, not only what mens walk is, but what their temptations are; for one's walk may be much influenc'd that way, and grace may be more in one in whom it appears not ſo much, than in others who appear to have more, when the one's grace is continually tried with floods of temptations plunging on it, and the other's is free.

Obſerve, Miniſters for moſt part are more ſhaken about the truths of religion, and the foundations, than about their own ſtate; people more about their ſtate than about the truths of religion. Miniſters are helped to clear people, as to what they are ſtraitned about and people are, or may be helpful to miniſters in what they are in the dark about. Thus they mutually *excell, and are* excelled; to humble both, and keep *both in their ſtations.*

To

To find Duty in Doubtfull Caſes.

I was much refreſhed with ſomewhat that occur'd clearing up a doubt to me, when at a ſtand which way to chuſe.

1. There is ever a byaſs to one way or other.

2. Seek to get that remov'd, and cry that God may bring your heart to an equal willingneſs to take either, or neither way.

3. When this is attain'd to, than uſe reaſon, and take the moſt feaſible way; and,

4. Cry to him that he may put a ſtop, if ye be out of the road.

5. If the Lord afford light in any other particular way, uſe it; but mind to ſeek light ſoberly, uſe it tenderly, and be wary in the application of it.

Of legal Preaching.

I ſaw the evil of legal preaching, which lies in one of two things or in both; 1. In laying too much ſtreſs upon the works of the law, our duties and ſtrength: Or, 2. In preſſing evangelical doctrines without an eye to that which is the ſpring of the church's edification, the ſpirit of the Lord. Some preſs to duties, ſo that they ſeem to think, that their reaſonings are able to enforce a compliance; or at leaſt, they do not take care to keep up upon themſelves and hearers, both a conſtant ſenſe of the contrary, in order to engage in eagerneſs in dependance upon the ſpirit of the Lord; This is legal preaching. *O Lord, thou knows how much of it is in this poor church* The goſpel's glory is, that it is the miniſtration of the ſpirit: The great privilege of believers is, that the Lord *manifeſts* himſelf to them, as he does not to the *world*: *When* he manifeſts his authority in the command, *'tis then* powerful: When he manifeſts his

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goodneſs and truth in the promiſe, 'tis full of ſweetneſs: When he manifeſts his wrath in the threatning, it awes the ſoul: When he manifeſts his glory in the face of Chriſt, 'tis raviſhing, reforming, attracting.

Atheiſm the root of Sin.

TWo things I ſhall note, 1. The Lord gave me a ſweet diſcovery this day in lecture, of the atheiſm of the hearts of men in rejecting the word (notwithſtanding there are moe, and more evident prints of God on it, than on all his other works of creation) becauſe they cannot get through ſome difficulties in it; whereas there are many moe difficulties in the works of God: The light whereby this was ſet home and illuſtrated in particular inſtances, was ſweet. 2. Some days ago, reading *Exod.* ix. and x. chapters, and finding this, *that ye may know that I am God*, frequently repeated, and elſe where in places innumerable, as the end of God's manifeſting himſelf in his word and works; I obſerve from it, that atheiſm is deeply rooted even in the Lord's people, ſeeing they need to be taught this ſo much.

That it is a high attainment in religion to win to know that *God is the Lord*; and to believe that all ſin is reſolvable in darkneſs and unbelief as to this one point, *that God is the Lord*, and conſequently, that all ſin is reducible to atheiſm. Deut. iv. 35.

That the great difficulty which the whole of the divine revelation grapples with, is *Atheiſm*; and that its ſtruggle is to recover man to his firſt impreſſions of a God: This one point comprehends the whole of man's recovery; as *Atheiſm* the whole of *man's apoſtacy*.

The Lord ſaw meet to bring him through many *ſharp trials*, and to keep him under much ſoul exer-

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ciſe in the viciſſitudes of diſcouraging damps, and refreſhing revivals upon his own ſpirit; that in his miniſterial ſtation he might from his own experience be the more capable of dealing ſuitably with others, according to their various caſes and conditions: He alſo ſtudied much a cloſs acquaintance with his own ſtate and frame, and was obſervant of the Lord's gracious dealings with him, as may be gathered from the following ſhort hints.

July 2d, 1702. The Lord, about this time, giving ſome what of a revival from a long deadneſs I think myſelf concern'd to notice the means by which I obtain'd this benefit; and,

1. It was ſignally promoted by converſe with lively *Chriſtians*: *As iron ſharpneth iron, ſo a man ſharpneth the countenance of his friend,* Prov xxvii. 17.

2. By ſome heavy ſtrokes laid on me, the Lord did chaſten me, and, in ſome meaſure, *teach me out of his law.*

3. By terrible providences with reſpect unto the publick, the Lord did awaken me in ſome meaſure *Awake ſleeper, call on* the name of *thy God.* Jonah. i. 6.

4. The Lord providentially brought unto my hands ſome papers, containing the exerciſe of ſome noted *Chriſtians* wherein I ſaw how far ſhort I was of others, and alſo not a few of the cauſes of my ſadly wither'd and decayed caſe: *For this ſhall every godly one pray unto thee in a time when thou mayeſt be found,* Pſalm xxxii. 6.

5. By ſome diſcovery of the vanity of my ſweeteſt enjoyments: *Therefor I will go and return unto my firſt huſband; for then it was better with me than now,* Hoſ. ii. 7.

6. By leading me to ſome ſubjects which I choos'd [illegible] *others, wherein* my own caſe was alſo remarkably touch'd, the Lord did in ſome meaſure awaken me

Thus while with *David*, I heard only a parable at firſt, I was quickly told in the end, that I was *the man.*

March 11, 1705, This day I preached on my ordinary, I was far out of order; *Lord pity and ſhine on me*: At night I was ſomewhat refreſhed in family worſhip, In meditation on my caſe, I ſaw unbelief to be the root of all my miſery, and was broken on account of it; I cry'd to the Lord for relief againſt it, and that he might manifeſt himſelf to my ſoul: *Lord hear.* I was much griev'd with this, that in a time when ſo many ſtrange evils abound, there would be ſuch a ſtrange ſtupidity on my ſpirit, that I could not mourn for the diſhonour done to God; I cry'd for a ſpirit of ſupplication and repentance.

April 7th, 1705, I was much diſorder'd in body this day, and in little caſe for any work through indiſpoſition, till towards ſeven at night, and then I was a little relieved, as to bodily diſorder, and began to think of preparing for the *ſabbath*; and bowing my knees to prayer, I was full of perplexity, the Lord hid himſelf, my ſpirit was like to ſink, *I complained, and my ſpirit was overwhelm'd.* I got no relief till after I had made ſome preparation for the work of the *ſabbath*, and then my ſpirit was refreſhed with that ſcripture, Heb. x. 19, 20. *Having therefor, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh*; which I a little explain'd in my ſermon: Hereby I found my mind compos'd; but, *O that it were with me as in months paſt!*

His Caſe for ſome Time.

April 17th, 1705. I was much diſordered in body, till towards night, then I began to muſe on the ſtate of matters betwixt God and my ſoul, and ſo

finding, 1. A great withdrawing of influences in duty, in ſecret, and family, and public. 2. Hereon deadneſs following. And, 3. Hereon a languiſhing of all grace: And that, 4. Notwithſtanding many loud calls to diligence, and to aim at more than ordinary nearneſs to God; I hereupon reſolved in the Lord's ſtrength to enquire into the cauſes, and cry for light as to them.

July, 5th, 1705, This morning in prayer, the Lord pointed out further the evil of a neglect of diſtinct exerciſe about the guilt of ſin, I ſhall repreſent the ſweet diſcovery in the following hints.

My caſe was diſcovered, 1. I felt deadneſs. 2. Wearineſs in duty. 3. Averſion following hereon. 4. Deadneſs of ſpirit for ordinary.

Cauſes of preſent Deadneſs.

1. AS to the guilt of ſin, the ſenſe of it impaired. 2. Hereon the diſcoveries of the want of ſpiritual ſtrength, which flows from the diſtinct obſervation of ſins weakn'd hereon. 3. The ſenſe of darkneſs likewiſe impair'd. 4. Hereon the trade with Chriſt for light, forgiveneſs and ſtrength, decayed. 5. This trade being the great mean of endearing Chriſt, and the ſweetneſs of theſe communications being that which keeps up livelineſs in duty; all theſe evils follow on the want of it. *Bleſs, bleſs the Lord, O my ſoul.*

Relief.

July 19th, 1705, This day the Lord ſhin'd on me in duty, my heart was much compos'd, ſatisfied, and refreſh'd, and in ſome meaſure made to hope for a revival. *Glory*, glory, glory to free *grace in Chriſt.*

July 20th, 1705, This day I was much refreſh

with a view of the glory of the Lord Jesus in the ordinances: My soul was sweetned with a sense of his love, warmed and composed in preaching upon *Philip.* iii. 3.

February, 24th 1706. Being the Lord's day, and he being to preach, his case he relates thus. In the morning I was sore shaken about the truths of God, but came to peace as to what I was to speak in three things. Lord, thou hast fully satisfied me as to the utter vanity and unsatisfactorinesse of all other courses to satisfaction, as to our great concerns, besides that reveal'd in the gospel.

Lord, thou hast fully satisfied me, that supposing the truth of the gospel, there is a plenary, and full security as to all that I can desire, with respect to time and eternity in it.

Lord, thou hast given me that full and rational evidence for the truth of the gospel, far beyond what would in other things fully satisfie me; and therefor it must only be the wretched unbelief of my heart that keeps me hesitating here. I will look for faith to the author of it. Of these three I am so fix'd, that no power of temptation has been able to shake me.

All my doubtings flow from unbelief's power, that will not be suppress'd without an overpouring sense of divine authority. I preached, and was helped in publick worship, being strengthned in body, and sweetned in spirit.

December, 5th, 1706, Meditation on his taking a journey from his own house, before the dawning of the day.

What a different case am I in now, from what I was a little while ago? then I was in a pleasant habitation, surrounded with wife, children, conveniencies; in a habitation well illuminated with pleasant light, *whereby* I saw my enjoyments, discerned the pleasantnesse *of them*, and their suitablenes. I had necessaries, *quiet of mind*, and opportunity to retire to my closet,

to converſe with God, wherewith I was refreſhed.

But what a change do I now find! I am engaged in a journey, my way is dark, I find it cold. Now when I turn thoughtful, I fear every where, fear *where no fear is!* Now uſe and cuſtom turn me ſecure, and I fear not where there is fear, I ſee no danger, and begin to conclude, there is none.

Have I not here a view of man's ſtate in innocency, and his ſtate when fallen?

But what a change do I find! Light begins to appear! Had I never ſeen it, I ſhould have had no notion of it! What a ſurpriſe is this? When did it begin? How did it grow? Where were my ſenſes? Did not I look on, and yet I cannot ſee, and cannot tell how it began, nor whence! 'So is every one that is born of the ſpirit.'

But ſure it is, one thing I know, whereas I ſaw nothing, *now I ſee*; I ſee where I am, what is near about me; I ſee where there is hazard, and where there is ſafety in the way I am in; but what is at a diſtance I yet perceive not: The firſt dawning of ſaving light is not perceivable in its riſe, in its pogreſs, but unqueſtionable in its effects, and gives a view of the ſtate I am at preſent in.

But a new ſcene appears, light grows, I ſee at a diſtance, 'but men appear as trees,' pleaſant trees, delightful fields, men ſuitable to me, and friends appear as monſters ſeen with an imperfect light, my fears are quickned: And is it not ſo with young converts?

Light ſtill increaſes, it grows, every new degree is inconceivable, and we have no notion of the diſcovery it makes. What before was dark, was frightful, is now pleaſant and agreeable. Imperfect views of the beſt things give but mis-ſhappen notions; light increaſing ſatisfies as to them: *Eye hath not ſeen*, Iſa. lxiv. 4. *Truly light is ſweet*, even before the ſun is ſeen *light is great*, and is pleaſant, makes the way pl

ant, and gives pleaſant diſcoveries; but it cannot be without ſenſe told or conceived, what ſatisfactory diſcoveries, what quickning warmth the noon-day's ſun affords.

Solemn ſelf-examination.

January, 11th, 1708, In the morning I aroſe greatly indiſpoſed with a looſneſs, but ſomewhat relieved before I went to church; yet immediately after ſermons, ſeiz'd with a vomiting. Lord teach and lead me to ſome ſuitable improvement.

Queries to be conſidered as to my private caſe.

'1. Are daily ſins, ſins of infirmity, ſearched, obſerved, weighted, mourned for?

'2. Is there care taken to exerciſe faith diſtinctly in order to pardon of them?

'3. Is peace taken, when not powerfully by the Lord ſpoken?

'4. Does the impreſſion of the neceſſity and excellency of Chriſt's blood decay?

'5. Are the experiences of its uſe and efficacy diſtinct as before?

'6, Am I formal in worſhip, duties ſecret, private, craving bleſſing to meat, returning thanks, prayer, meditation, and reading, *&c.*

'7. Is there due care of educating my family?

'8. Are rods obſerved, and ſuitably improven?

'9. Is there due concern for the flock? And ſingleneſs and diligence in miniſterial duties, prayer for the flock, viſiting the ſick, *&c.*

'10. Is there ſympathy with afflicted ſaints and *churches?*

'*11.* Are the ſins of the day mourned for?

'*12.* Is the voice of the rod heard calling to, 1. Deniedneſs to relations, the deareſt, 2. Deniedneſs

to the world. 3. To life, 4. Preparation for death. 5. Spirituality in duty.'

January, 1709. In ſecret I look'd up to God, and reviewed the ſtate of my ſoul for the laſt year ſince *January* 12, 1708. Theſe queries had not been, alas! ſuitably regarded as they ſhould.

2. Another year added, under many new calls to repentance and reformation, is not ſuitably improven.

3. Is not this the deſign of preſent indiſpoſition to rebuke for this?

4. Ah! the power of remaining ſin and enmity againſt duty appearing in diverting from ſecret duties, indiſpoſition for them, and for ſpirituality of mind, meditation, ſelf-examination, prayer, reading the word, and livelineſs in them.

5. Is it not a rebuke for failures as to faithfulneſs in my ſtation, that I'm now put to ſilence?

6. Is there not a call, if the Lord ſpare, to give myſelf wholly to the duties of my general and particular calling?

7. May not this indiſpoſition be a check from proſecuting ſcholaſtick ſtudies, and invite to apply myſelf to a continuation of my experiences.

Mercies I noticed this laſt year.

1. OUtward. 1. Tho' the Lord has chaſtiſed ſore, yet he has ſpar'd. 2. When my work did call for it, about my own and others ſacraments, I was ſtrangely ſtrengthned. 3. The Lord gives ſome proſpect as to an iſſue of the confuſions of my worldly affairs. And here, 1. Not all at once; this might tempt me to depend no more, or turn ſlack. 2. Not till the Lord had long exerciſed with difficulties; this *ſerves to humble* and keep ſober. 3. Leaſt all th

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ſhould not do, he holds the rod over my head. O the goodneſs, mercy and wiſdom of God!

2. As to my ſoul's caſe, 1. The Lord kept from deſpondency, though the diſtemper I labour under ſofters that evil, yet I was kept from ſollitiouſneſs as to events. 2. The Lord kept from being altogether ſecure and inconcern'd, and kept up a deſire of divine teaching while I was chaſtned. 3. I have been kept compoſed, and in a watching frame, tho' much under hiding. 4. He has not altogether ceaſed to be a reprover. 5. Sometimes I have had ſome blinks of his countenance, and hopes as to the iſſue. 6. Some evidences of more than ordinary providence about me and my concerns.

As to my family, 1. The Lord has preſerved us. 2. God has increaſed it. 3. God has directed to ſervants ſober and concerned; and however ſlowly we move, which I deſire to lament before the Lord, yet we are deſiring to look the ſame way as to our eternal concerns, at leaſt, there is none venting any thing of a diſlike to either truth or Godlineſs in my family. 'Bleſſed be God for theſe. Lord forgive unthankfulneſs. Above all bleſſed be God for the goſpel.

If the Lord ſpare me to labour among this people, the following truths offered in meditation as moſt ſuitable to my caſe and theirs.

1. In the goſpel there is the moſt ſweet, honourable, profitable, ſuitable, and in all reſpects, ſatisfying offer and propoſal made, 'A marriage with the king's ſon,' *&c.*

2. In the event the generality of them to whom this is made, even the more ſober that are not among 'the remnant that uſe the ſervants deſpitefully, reject it, will not come, but make excuſes.'

3 An undue regard to things, in their own place *lawful, is that* which gives riſe to this ill entertainment among the ſober ſort of people, at leaſt, *this is that* whereby they countenance themſelves in that

that infidelity, which otherwiſe without bluſhing they could not continue in. 'I have married a wife, I have bought a yoke of oxen, a field,' *&c.*

4. In times of proſperity, or when the church is under no preſent trial, even the godly may decay and turn ſecure, fall from *firſt love*, and with the fooliſh virgins *ſleep*.

5. The riſe of this evil is to be carefully diſcovered; 1. Remainders of enmity. 2. Change of condition, with the want of judgment how to give every duty its own place and time, ſo that one may neither juſtle out another, nor drive to a careleſs management, doing this, without leaving the other undone. 3. The cunning of Satan enforcing one duty to a neglect of another, as in Chriſt's temptation.

This night I got ſuch a view of my guilt, that nothing could have kept from diſpondency, but a view of that grace that cannot be meaſured, but is beſt conceived by that aſtoniſhing evidence of it, *Rom.* viii. 32. 'He that ſpared not his own ſon, but delivered 'him up for us all, how ſhall he not with him alſo 'freely give us all things?' In the view whereof I deſire to live and die, and ſpend eternity.

At night I was much refreſhed in converſe about ſome of theſe things.

Clouds return after the rain: This in time of a ſore fit of ſickneſs impreſſed me. 'Lord keep from ſecurity, mind, pity. Lord thou knows my frame.

His health was much broken for ſome years before his death, and ſomewhat of his exerciſe in ſickneſs may be learned from the following inſtance.

October 12, 1709, I was ſeized with a violent flux, attended with painful grippings, in three days time I was brought to the gates of death; but it pleaſed the Lord to bleſs the means that were uſed, and it began to abate.

OBSERVES.

THE cauſes of the Lord's contending were many, all reducible to this one, woful remiſſneſs in the tenor of my walk, and neglect to ſtir up myſelf *to take hold of God* in the lively ſpiritual attendance on the Lord in all the ways of his appointment.

2. I found myſelf on the approach of the trouble, at a great loſs, the Lord hid himſelf, the ſpirit breathed not on the promiſes; all was dark.

3. I had a multitude of preſſures my worldly buſineſs, my wife's condition with a child in her belly; there was no place as to theſe things, but to roll them over on the Lord. That which weighted me moſt, was, concern about my ſoul's ſtate. As to this I obſerve.

4. That tho' I found not that comfortable evidence of it, that ſometime I have done yet I durſt not quit this hold, *That the Lord had made with me an everlaſting covenant*, &c

2 Sam. xxxiii, 5.

And though many challenges from all hands ſurrounded me, I ſtood reſolved to throw myſelf on free redeeming love, and to venture my ſurviving wife and children on the Lord's tender mercies.

5. As to my trouble, God keeped me, 1. Submiſſive, juſtifying the Lord without repining at my circumſtances, 2. He brought me off ſollicitude about events in a great meaſure, and to commit the diſpoſal to the Lord, crying for a removal of any averſion to the Lord's will.

6. As to my work, tho' I wanted not heavy challenges, eſpecially as to the want of ſecret wreſtling, and that frequency in it, for the ſucceſs of the word *among my people*, and their ſalvation; yet it was *refreſhing*, (though I durſt not truſt in any thing but *ſovereign grace*) that I durſt ſay in the ſight of God, without

without heart condemning, 1. That I was concern'd to know the truth. 2. That I durſt not vent my own conceits. 3. Nor did I keep back what might be profitable. 4. I preached what I reſolved to venture my own ſoul on. And that, 5. I deſired to preach home to conſciences.

CHAP. V.

Of his marriage and conduct in his family.

Mr Halyburton *had begun this head in the following Words.*

'THis being alſo a conſiderable change in my lot, and God's providence being to be remarked, as in other things ſo in this, whereabout he is particularly concern'd, 'a good wife *being* from the Lord, who ſets the ſollitary in families,' I ſhall notice ſome things here.

1. At the ſame time the Lord did convince me, that it was not meet I ſhould be alone; he alſo clearly convinced me, 'that a prudent wife is from the Lord;' and herefor I looked and cried to, and waited on the Lord for direction, with that eminent fredom, aſſiſtance, and preparation of heart, as gave me ſome ground to hope, that he would incline his ear to hear.

2. My great difficulty was to the way whereby I might know his mind as to the perſon whom I was to chuſe and fix upon. The command, *be not unequally yoked* together *with unbelievers*, in the ſtricteſt ſenſe, was powerfully impreſs'd upon my ſoul, in ſo much, that no proſpect of outward advantages whatſomever could have ſwayed me to make choice of one whom I thought void of the fear of God. But whether in my choice to proceed upon the information and *teſtimony of* godly perſons, and concurring providences *juſtifying* their teſtimony, and clearing the way

or whether perſonal and particular acquaintance were not previouſly neceſſary, was my ſtrait.

3. I inclin'd to think this laſt neceſſary, which did, whatever pretences it was ſupported withal, proceed from too much of a dependance on my own underſtanding, and that join'd with a diſtruſt of the providence of God; which was the begining of my miſtake.

4. The narrowneſs of my acquaintance, which was confined to a very few of that ſex, increaſed my ſtrait, and had a conſiderable influence into the wrong choice I made. The perſon I pitched on wanted not ſeveral things which I did diſlike; yet ſhe appearing to be more ſuitable than any of whom I had acquaintance particularly; and falling at that time under ſome unuſual concern about religion, which ſhe did impart to me, it looked like a providential clearing of the way, and ground to hope the removal of what I diſliked in her walk; upon which I did too haſtily proceed in the propoſal.

5. I durſt never abſolutely pray for ſucceſs, but had great freedom and liberty in pleading that the Lord would direct; and that if it were not for my ſpiritual advantage, it might be effectually cruſhed, and that my way might be hedged in.

Mean while, this gentlewoman carried on an Intrigue with another, to whom ſhe was clandeſtinely married, and thereby, in the good providence of God, Mr *Halyburton* was fairly diſengaged. And being thus happily diſappointed in this, he ſought direction to God in reference to a deſign of marriage with another: And alſo ſet apart ſome time expreſly to this purpoſe. An account whereof follows, as it was found written by himſelf.

December 13, 1700. This forenoon I ſet apart for *prayer*; and being to addreſs God in reference to *my propoſal* of marriage with J. W. I did judge it *suitable* that I ſhould begin the work with ſome ſe-

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quiry into my own ſtate, knowing that one unacquainted with Chriſt has no reaſon to expect an acceptance in prayer. Therefor, after ſome ſerious application to God in prayer for the aſſiſtance of his ſpirit, to make a true diſcovery of the ſtate of my ſoul, I found it as follows.

With Reſpect to God.

1. UNder a full conviction, that, *life is in his favour,* Pſalm. xxx. 5. nay his *loving kindneſs is better than life,* Pſalm lxiii. 3.

2. The like conviction I was under, that any intereſt in this favour, admittance to, or acceptance with this God, is utterly impoſſible, without reſpect had to a mediator. God being one that will by no *means clear the guilty,* I being guilty; God being holy, I unholy; *God a conſuming fire,* and I one, in reſpect of ſin, meet to be devoured: I cannot *ſee God* without a mediator, *and live.*

3. That God out of meer love, without regard to any thing in ſinners, has been pleas'd to chooſe, furniſh, and ſend into the world the Lord Jeſus Chriſt, as the mediator, thro' whom ſinners might be accepted of him.

With Reſpect to Chriſt.

NOtwithſtanding the frequent and lamentable prevalency of ſin againſt light, againſt reſolutions, vows, engagements, ſtrivings, and prayers; yet I muſt ſay, that no alteration of my condition has ever been able to ſhake from under a conviction of the following particulars, ſince the Lord firſt convinced.

1. That the Lord Jeſus Chriſt is ſuch a ſaviour, as became *the grace,* mercy, love, wiſdom, holineſs, *ghteouſneſs, juſtice* and power of God to provide a

and on the other hand, ſuch a ſaviour, as became ſinners needs, their deſires, and therefor deſerves their acceptance, as fit, ſuitable, ſufficient 'to ſave all that come to God through him,' and that even 'to the uttermoſt,' his blood being able to 'cleanſe from all ſin,' and the ſpirit ſufficient to 'lead unto all truth.' God knows what heart refreſhing ſweetneſs I found in a view of the glory of God's wiſdom, holineſs, power, *&c.* in the face of Jeſus Chriſt.

2. That I do need him in all his offices; No time, either when things did go ill or better as to my ſenſe, durſt I, for my ſoul, think of parting his offices; God knows that my heart was as much reconcil'd to his kingly as to his prieſtly office; and that it would for ever damp and ſink me, were it not that he has a power, whereby he can captivate *every thought to the obedience* of himſelf? His reign, God knows, I deſire.

3. I dare appeal to the *ſearcher of hearts*, that 'tis my deſire above all things to *be found in him*, &c. and never doth ſin reduce me to that paſs; that I dare admitt a thought of the inſufficiency of this way of ſalvation to ſave me, or of having recourſe to any other, or of abandoning this; but the more that ſin prevails, the more I ſee the excellency, ſufficiency, ſuitableneſs, and indiſpenſible neceſſity of this way of ſalvation, and of my adherence to it, rejecting all others.

Phil. iii. 9. 10.

4. All my hope as to freedom from that darkneſs, which is my burden, is from Chriſt's prophetical office; and my hope of freedom from the guilt, pollution and power of ſin, and acceptation with God, ariſes from his prieſtly and kingly offices. In one word, I have no hopes of any mercy in time or eternity, but *only* through him; 'tis through him I expect all, *from the leaſt* drop of water, to the immenſe riches of *glory*.

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As to the Law.

NOtwithſtanding my frequent breaches of it, I dare take God to witneſs, That

1. I count all his *commandments, concerning all things to be right.*

2. That I deſire inward, univerſal conformity to them all without reſerve, and that in their ſpiritual meaning and extent, as reaching all thoughts, words and actions, and even the moſt minute circumſtances of theſe.

3. That I would not deſire any alteration in any of his laws, but on the contrary, do ſee the greateſt excellency in thoſe of them, which croſs my inclinations moſt; which,

4. Occaſions at all times, when not under the immediate violent influence and hurry of ſome impetuous temptation, an habitual and ſtrong deſire of conformity to God's law; my heart ever breathing with the pſalmiſt, 'O! that my ways were directed to keep thy ſtatutes.'

5. Since the commencement of this affair, particularly I have ſeen a peculiar beauty in the law, as exemplified in the life of our Lord, who 'fulfill'd all righteouſneſs,' doing always the things that pleaſed the father, and more particularly in his abſolute and illimitted ſubmiſſions to the divine will, even in thoſe things which did croſs the natural inclination of his innocent nature. And tho' at ſometimes I could ſcarce reach this ſubmiſſion, in reference to this affair; Yet, 1. I would be made ſubmiſſive. 2. I look upon it as exceedingly amiable. 3. I deſire it, and condemn my ſelf, in as far as I come ſhort of it.

6. God knows, I deſire 'to hate every evil way,' and would be free from every ſin.

As to my frame and ſucceſs, I can ſay, I thought *it iſſued in calmneſs* and compoſure; and as to this affa-

affair, contrary to my positive resolution, I was carried out to be more peremptory than usual, as to the success tho' under fears of a refusal; yea, tho' I had my spirit in a more submissive frame, yet now I was more peremptory as to the event, than when my heart was most eagerly set upon the thing.

January 17, 1701, This day was set apart by *J. W.* and me, at parting, to be kept in order to our obtaining a blessing upon our marriage.

In the morning I began this day with prayer, wherein I did endeavour to trace back sin to my very infancy, and found the Lord countenancing me, by bringing sin to remembrance. Lord, I have been in all sin; not one of thy commands but I have broken, and that almost in all instances, save that I have been kept from the outward acts, and no thanks to me that it is so; for, Lord, thou knows it was only thy restraining grace that kept me from any sin. O! how ignorant are they of their own natures, or else of how far different natures from mine, are they, that deny original sin; it may be some of them had they been acquaint with my way and manner from my youth, would have been apt to think me of a good nature, and not given to ill; but O how ignorant are they who think so! though I had not the ensnaring influence of bad company to draw me aside, yet without temptation I was inclin'd to sin, and that against nature's light, very early. Whatever others speak of their good natures, Lord, I must own mine sinful, and that all 'the imaginations of the thoughts of my heart have been only evil' from my youth up. When I look at my face in the glass of thy holy law, Lord, how black is it? Nothing but sin, where ever I set mine eye

The Lord helped me to confess sin, and did thereby give a fresh sight of the need of Christ in all his offices, of his excellency, sufficiency and suitableness, and drew out my soul solemnly to accept of him, renouncing all other ways of salvation devoting my-

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ſelf in my ſtation as a miniſter to him, waiting for, and expecting from him (according to his moſt gracious promiſe and office as the prince exalted to give gifts to men) ſuch ſupplies of gifts and grace, as are needful for my faithful acquittance in the diſcharge of that office. Likewiſe I did ſolemnly devote myſelf in this new relation I was to enter in, to him. pleading, that he would not contend with either of us for the ſins of our ſingle life, that he would make us holy, and grant us to walk before him, and that he would bleſs us with all the comforts of a married ſtate, fitting us every way for one another.

In my ſecond addreſs to God by prayer, the Lord gave me much ſweetneſs and enlargement, in reference to that particular, for which I ſet apart this day, 'bleſt be God for his ſpirit's directing what to pray for, and aſſiſting in praying; I hope this ſhall be comfortable: When he prepares the heart to pray, he inclines the ear to hear.'

I looked on it as a part of the duty of the day, to ſearch into my ſtate: and after ſerious application to God for his */ſpirit*, that *ſearches the deep things of God* to aſſiſt me, I pitched on the following evidences of the Lord's gracious work upon me.

1. The Lord has given me by his ſpirit ſome diſcovery of my ſin; and here the ſpirit has been,

1. Particular; he has fix'd upon innumerable particular ſins of different ſorts, fixing mine eye upon time, place and circumſtances.

2. He has been very full, letting me ſee myſelf guilty of all ſin; this day he took me to all the commands, and did clearly lay before me innumerable breaches of every one.

3. He has diſcovered to me the ſins of all the different periods of my life, infancy, child-hood, and youth.

4. He has diſcovered to me ſpiritual evils, ſelfiſhneſs, *pride, unbelief* and averſion from God.

5. *He has given me* a broad ſight of the ſin of my nati

nature, as the rooto f all theſe things, an amazing diſcovery of its enmity to God, of its propenſity to every ſin, of its impotency and averſion to every good thing, of the utter impoſſibility that ever it ſhould lead me to any thing that's really good.

6. The Lord has diſcovered the guilt and hateſulneſs of thoſe ſins, ſo that I have been made to loath my ſelf on account of them.

2. The Lord has diſcovered to me the vanity of all thoſe reliefs which nature leads to, and that firſt, as to the guilt of ſin, he has made me ſee, that my duties cannot ſave, and I hope he has taken me off from reſting upon them; For,

1. Under diſquietments occaſioned by ſin, nothing, ſave Chriſt, could quiet me; duties have rather increaſed than allayed it, when look'd to.

2. The Lord when I have been moſt aſſiſted in duties, took ſuch care to guard me againſt this, that he then always opened *mine eyes* to ſee a world of ſin in them. And here,

3. I have been made with as much concern to deſire to be ſaved from my beſt duties, as ever I was from my worſt ſins. And,

4. The Lord from the diſcoveries he made to me of my hearts inclining to lay ſome ſtreſs, at ſometimes upon duties when ſpiritually performed has ſtirred up in my ſoul a jealouſy of my heart in this particular.

2. As to the power of ſin, by manifold ſad experiences, I found it too hard for my prayers, vows, tears, reſolutions, *&c*, ſo oft has this been felt, that I have been brought to an utter deſpair of relief this way.

3. The Lord has been pleaſed to determine my heart to chuſe the way of ſalvation revealed in the *goſpel*, thro' faith's acceptance of, and reſting on *Chriſt Jeſus* for wiſdom, righteouſneſs, ſanctification

and redemption: this the Lord brought me to approve of,

1. *As the only way of obtaining theſe things.*
2. *As a way full of admirable wiſdom.*
3. *As a way full of wonderful love.*
4. *As a way of great peace and ſecurity to ſinners.*
5. *As a way ſuited to give glory to God.*
6. *As a way ſuited to honour Chriſt.*
7. *As a way ſuited to honour the ſpirit of God.*
8. *As a way ſuited to honour the law.*

Now in all theſe particulars, I thought this way incomparable; and my approbation of it was evident in that I found.

1. Every day my deteſtation of all other ways to increaſe.

2. I found every day the neceſſity of this way. And,

3. I found, that the more I looked at it, the more I lov'd it, and admired it, as full of all things that can make it deſireable.

4. I found in myſelf an approbation of the law, and holineſs of God in it. I am now ſatisfied, that the law is holy, juſt, good and ſpiritual. *The carnal mind is enmity againſt God, is not ſubject to the law of God, neither can be.* But bleſſed be God, that enmity I once had at the law of God, is removed.

Evidences of that Enmity.

I Found in my mind a ſtated diſlike at ſpiritual-mindedneſs, and at the law's enjoining it.

2. I had a complacency in being freed from all attendance upon duty.

3. I would fain have had ſome of God's law altered *&c.*

Evi

Evidences of its Removal.

1. THe Lord did remarkably reconcile my heart to theſe laws, which formerly I would gladly have had alter'd, ſo that I would not have theſe by any taken away. And this is the ſtronger proof, in regard that, 1. I find theſe ſins deeply rooted in my nature, which theſe laws do croſs. 2. I have manifold temptations to them. 3. I have it to regrete, that I am too oft overcome by them.

2. When I fear hell and damnation on account of my breaches of the law, yet God knows this never occaſions ſuch diſlike, as fear of offending him; ſee *Rom.* vii. 10, 11, 12.

3. I do deſire no alteration, no change to be made of the law; God knows, I would have my heart brought to it, and not it to my heart.

4. I find a conſtant ſhame and ſelf-loathing for ſhort-coming, and want of Conformity to it, and that in theſe inſtances, wherein none, ſave God and my own conſcience, are witneſſes.

5. I find extraordinary ſatisfaction, when any degree of conformity to it is attain'd.

6. The ordinary and ſerious breathing of my ſoul, is ſuch as that of the pſalmiſt's in the cxix, *Pſalm* throughout.

Upon theſe grounds I do conclude, that the Lord has wrought *faith* in me, and therefore will ſave me, and compleat what concerns me; and becauſe he has determined me to chooſe him, therefor I dare call him, *my God, my Javiour, my ſanctifier.* The Lord did this day help to plead for ſtrength againſt ſin; and *my God will hear me*: I have reaſon when I *have done all,* to ſay, I have done nothing, *I cannot ſerve the Lord.*

In the beginning of this affair in March 1700, I was confident to meet with a diſapointment, I was reſol-

ved to quit it, and did ſo for ſome time: God by one means or other broke all my projects to turn away; he kept me intent in obſerving providences, he gave an opportunity, directed to means I had not thought on, and prevented my fears as to thoſe whom I thought moſt oppoſite.

After I had the greateſt proſpect of encouragement, I met with diſcouragments, and then encouragement when leaſt expected.

I have been kept off means, kept low as to thoughts of myſelf, and kept in dependance on God as to the iſſue.

The thoughts of which things made me with much ſweetneſs promiſe good at the hand of God.

In proſecution of his purpoſe, he was married at *Edinburgh January* 23, 1701.

As God bleſſed him with children, it was his conſtant practiſe to devote them to the Lord: He was much in prayer for his family ſubmitting all his and their concerns to the divine diſpoſal as to life, health, *&c.* But moſt earneſt was he for their ſouls eternal welfare; an inſtance hereof follows.

March 1705, *An account of my exerciſe, with reſpect to my youngeſt child's ſoul's ſtate, a girl of eleven months old, repreſented in a few remarks.*

1. WHen two years ago my ſon died ſurpriſingly in the birth, I was much concern'd in deſiring ſome ſatisfaction as to his eternal ſtate, but obtained no particular promiſe at that time, ſave only, 1. That I was made to bleſs God, that I had no ground to fear the worſt, as I might have had if he had been come to age, 2. I was made to look to the extenſive promiſe of the covenant that is *to us and our children.* 3. I had peace in this, that I had devoted *him to the* Lord as ſoon as I found him to live *in the belly.*

2. When this child fell into a languiſhing ſickneſs, and death began evidently to be threatned, I was put to more cloſs exerciſe about her eternal ſtate.

3. I was ſome times much enlarged in her behalf, but was unwilling to reſt here, but humbly deſired, That the Lord would give me ſome ground from the word to hope as to her.

4. That I might not be wanting in the uſe of the means of the Lord's appointment, I conſulted books, and the experience of ſuch of the Lord's people as I had acceſs to, to ſee what I might expect, but found no ſatisfaction; yet I reſolv'd to *wait on the Lord*, and cried to him.

When I cry'd to him, I found for a conſiderable time no anſwer, but heavy challenges, 1. For not obſerving returns by the word as I ſhould have done, 2. For not ſeeking more this way, and reſting too eaſily without this. 3. For not ſtudying the word ſo much as I ſhould: Thus the Lord dealt with me as with *Iſrael* Judges vi. 7.——10. When they cry'd, before he ſent deliverance, he ſent a reproof.

6. The Lord further to humble me, tryſted me with ſeveral afflictions, my wife's frailty and my own.

7. When I was in this diſtreſs, *I cry'd to the Lord*, and in prayer he *relieved me* by that paſſage, Mark, x. 13.——16. 'Suffer little children to come unto me;' as to which I remark, 1. While I was in prayer crying for mercy to the child it was then ſuggeſted. And, 2. The Lord let me ſee in it, that it was the parents who brought their children to Chriſt, deſirous of his bleſſing of them. 3. The diſciples were againſt Chriſt's taking notice of them, or putting any particular mark of reſpect on them. 4. But Chriſt rebuked them and ſaid, 'ſuffer little children to come unto me, and *forbid them* not. Though the diſciples would not *have us* to expect any evidence of the Lord's ſpecial *love to* youngones, yet the Lord is of another mind.

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5. The Lord approv'd of the parents bringing, and bleſſed the children. 6. Here the Lord enlarged me, helped me to rely on him, that he would put his hand on the child and bleſs her, and hereby quieted my ſoul, and filled me with thankfulneſs; and I was relieved as to the child that is gone, and this that is dying: Bleſs, bleſs, bleſs the Lord, O my ſoul; he prepares the heart *to pray, and he will* incline the ear to hear. Remember the word on which thou cauſedſt me to hope.'

April, 11, The child died: 'Bleſſed be God, I have had a child to give at his call, and bleſſed be the Lord that he helped to give her willingly.'

Another inſtance at the death of his ſon *George*, *March* 23, 1712, The Lord's day, a day *to be remembred* by me, a day wholly ſpent in prayer and praiſe, an introduction to life: 'O my ſoul, never forget what this day I felt, I reached. My ſoul had ſmiles that almoſt waſted nature.' My kind collegue and I prayed alternately: 'Oh ſuch a ſweet day!' About half an hour after ſabbath, my child, after a ſharp conflict 'twixt nature and the diſeaſe, ſlept pleaſantly in Jeſus, to whom pleaſantly he was oft given.

Mercies and grounds of hope.

1. THE Lord from the begining fix'd the eye on himſelf, and kept ſubmiſſive and dependent as to the child.

2. In the entry, the Lord brought the diſeaſe pleaſantly on; gave him aſtoniſhing patience, when for ſeveral days and nights he ſlept none.

3. The Lord gave warning by this, that though the child, I doubt, ſcarce knew his mother's name or mine before, but named us always, and only father *and mother*; in his ſickneſs, when aſked who were? He anſwered, *Thomas Halyburton* and Ja

Watſon; Here the relation was diſown'd, which ſtruck me at the firſt, and I thought the relation was loos'd. His mother one day aſked him, why he called her ſo? But he returned no anſwer. 4. I aſk'd him ſome days after he took it, *George*, would you be well and live, or die and go to heaven? I expected a child's anſwer; but he readily, and more readily than was conſiſtent with his uſual way of ſpeaking, ſaid, *I will go to heaven* I had herein ſome check for not being ſerious enough in the queſtion; and his death I expected.

4. I had all this winter been extraordinary helped in crying for mercy to the children; and any blinks I had, and looſing of my bonds, was when I did point prayer this way; oft got I freedom to throw them on ſovereign grace, oft to ſpeak to them directly from the word at night, and never more than about a month before this, from *Jacob*'s laſt word's: I thought now God was to take a trial in the tendereſt point, whether I ſhould ſtand to it, and hold by the oft repeated reſignation.

6. I could not find freedom in ſeeking the child's life, but much in crying for mercy to him, and *a token for good*.

7. When he firſt fell ill, the burden was great on my ſpirit, till that night after my kind collegue, and I had communed with much weight about the preſent ſtate of the church and of religion in this place: concern for the Lord's intereſt got far the aſcendant in my heart, and my own deareſt concerns ſunk; and from that time the Lord ſcattered clouds, and comforted me, as to my preſent weighty concern for the child; and that, 1. In giving me enlargement to bleſs him, that I had no poſitive grounds to call in queſtion his ſtate. Again, 2. The Lord gave me to *lay ſtreſs* on his command of bringing little ones to *him*; *nay*, he cauſed me to hope on that word, and *end on the* reach of the promiſe to children. 3. The *nearer to his* end, the more loos'd I was from him,

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the more chearful my reſignation, ſubmiſſion, and humble confidence, refreſhing, purifying and quickning my ſpirit. 4. The Lord led both me and others to expreſs confidence, we would not avoid it. My kind collegue and I ſpent the whole day in prayer with and for him; and he in his turn, praying juſt when the child was dying, even could not hold ſhort of this, *We deſire to believe, we hope, nay, we are confident he is entring unto glory.* 5. Whereas he had been free of the fighting and roving for forty eight hours before his death, he came to have ſome little ſtruggles at laſt, tho' without contortions; I was put to cry for pity as to this, and that as a token for good, and was heard. 6. That ſame grace that *prepared the heart* to pray, *inclin'd the ear to hear*, kept the ſoul chearfully to reſignation, and not only compos'd, but ſweetned our ſpirits; ſo that before his death, prayers were well nigh made up of praiſes, and he was ſet off with thanſgiving.

CHAP. VI.

Of his entring upon the profeſſion of divinity.

THE place of profeſſor of divinity in the new college in the univerſity of St. *Andrews* being vacant, a propoſal was once and again made to Mr. *Halyburton*, of procuring him a patent for that poſt; but he gave no encouragment to it, reſolving to be no way the diſpoſer of his own lot. And in *December* 1709, being advertiſed, that her majeſty's patent was granted in his favours, he ſaid, *Lord cruſh it, if it is not for thy glory.* Herein I have peace, that I had no hand in it.

The queen's patent being expede, the college thereupon applied unto the preſbytery of Coupar, for getting Mr. *Halyburton* looſed from his paſtoral relation to the pariſh of *Ceres*, in order to his being ſettled pr ſe

ſeſſor in divinity in St. *Andrews*: But that reverend judicatory did in *February* 1710, refer the affair to the provincial ſynod of *Fife*, which was to meet at St. *Andrews* in *April* thereafter; and the matter being gravely debated before the ſynod, and the people of *Ceres* fully heard in what they had to ſay; the deſire of the college upon her majeſty's patent was granted without a contradictory vote.

Upon the whole, Mr, *Halyburton* had the following reflections.

As to this affair, *it ſeems to be of the Lord*: For,

1. The firſt riſe of it was without any thing ſo much as a *thought* in me.

2. The Lord croſſed all other attempts, and diſappointed other proſpects which they had to others.

3. The Lord kept my ſpirit, and held me ſo by the hand, that I durſt give no inſinuation or encouragement that way.

4. The deſires of many that feared the Lord run this way.

5. The Lord laid his hand on me, and therein ſeem'd to ſay, I was not like to be able for the work in the preſent large congregation.

6. As the Lord began it with me, ſo he did carry it on, over obſtructions remarkably enough.

7. I had no reaſon to doubt the ſingleneſs of any concerned, and who acted in it.

8. When I began to compare the tract of the Lord's dealing with me, and the courſe of my ſtudies, I could not deny, that there might be ſomething in it.

9. My people, whenever the matter appeared, began to faint.

10. Their conſciences were affected with the preponderating evidence of the reaſons as was mine; tho' *inclination* lay croſs.

11. The Lord condeſcended to bring the matter to a *deciſion* of the moſt competent judicatory.

12. The Lord condeſcended to clear me as to ſul miſſio

miſſion, 1. By that which I reſolved, after ſerious eying the Lord. *viz.* That ſince there was a preſent harmony betwixt me and the congregation, I ſhould go as far as they inclin'd. 2. This being propos'd in a full meeting, (*viz,* of the elders) they all unanimouſly declar'd they deſign'd to acquieſce in the ſentence of the ſynod. 3. It was my deſire to the Lord, that there might be ſome evidence of the Lord attending the determination; and I dare not deny, but that even beyond expectation, to the conviction of all my own people, there was, 1. Evidently a great weight on the ſpirits of the members about light. 2. The Lord was remarkably with Mr *Hog*, who prayed before the vote. 3. When I retired, I cried to the Lord, that if the matter was not for his glory, he might put a remarkable ſtop to it: If it was, that he might carry it on in a way, that might give evidence of himſelf. 4. The ſynod inverted the courſe of the rolls, caſting St. *Andrew's* and *Coupar* laſt, that two preſbyteries, that were not intereſted, might be firſt. 5. There was not one contradictory vote; only the preſbetery of *Coupar* forbore to vote, becauſe they could not vote againſt the tranſportation, and would not irritate the pariſh. 6. When all this was intimated, it was done with a convincing light by Mr *Grierſon* the moderator *pro tempore*. *The will of the Lord be done.* I had peace and compoſure in my own mind, the Lord condeſcending even beyond expectation. 'Now Lord fit for what thou doſt evidently call to.'

Upon *April* 26th, 1710, He was by the principal of the new college admitted profeſſor of divinity there; and delivered his inaugural diſcourſe in confutation of an atheiſtical pamphlet, intituled, *epiſtola Archimedis ad regem Gelonem.*

Being admitted profeſſor, he enjoyed not much ſound health in the exerciſe of that office: For in the beginning of *April* 1711. He was ſuddenly ſeized with a dangerous pleuriſie, which obliged his phyſici-

to take from him a vaſt quantity of blood: And tho' he was relieved of that diſeaſe, yet he never fully recovered his former ſtrength by reaſon of the indiſpoſition of his ſtomach, and frequent vomiting, which prevented the regular ſupply of blood for the nouriſhment of his body. Hereupon enſued, in the following winter a coldneſs, ſwelling and ſtiffneſs in his legs, with frequent and exceſſively painful cramps. But beſides his bodily indiſpoſition, the grievances of the church of *Scotland*, did not a little add to his trouble. His ſpirit was much weighted with the melancholly news of the toleration, and reſtoring the power of preſentations unto patrons; and no leſs with the impoſing of the oath of abjuration upon miniſters, from the apprehenſions he had of the ſad effects that might follow upon their different ſentiments about the lawfulneſs of that oath. He freely declared his own opinion in the meeting of the ſynod at St. *Andrews*, *April* 1712. And in conferences of the preſbytery upon that matter. He adviſed, that miniſters, after all due means of information, ſhould act according to their light. But what he eſpecially endeavoured to inculcate, as he had acceſs, was, that the difference among them about the meaning of an expreſſion in that oath, gave no juſt ground for any alienation of affection, or for diviſion and ſeparation, either among miniſters or people.

An account of ſome of the laſt words of the Reverend Mr. Thomas Halyburton *profeſſor of Divinty in St:* Andrews *on death-bed*, Septem-ber---1712.

Wedneſday September 17th, when a friend came and aſked him in the morning, how he had reſt-

reſted the bygone night? He anſwered, not well; and told, he had this night been ſore toſſed with the thoughts of eternity; but ſaid he, I dare not ſay they were diſtracting. My evidences are much clouded indeed. I have been thinking on * *terribilia Dei*, and all that's difficult in death to a ſaint. All my enemies have been round about me I have had a great conflict and faith like to fail. O! that I may be kept now in this laſt trial, that's enſuing, from being an offence to his people.

* i. e. The terrible things of GOD.

Afternoon, when ſome of his brethren came in to viſit him, he ſaid to them, I'm but young, and have little experience; but this death-bed now makes me old; and therefor I uſe the freedom to exhort you to faithfulneſs in the Lord's work. Ye will never repent this. He is a good maſter; I have always found him ſo; if I had a thouſand lives, I would think them all too little to imploy in his ſervice.

All this whole day, and ſome days proceeding, he was under a cloud and diſertion.

September 18, When a friend returned to aſk him, how he was in the morning; he broke ſilence with theſe words, O what a terrible conflict had I yeſterday! But now I can ſay *I have fought the good fight, I have kept the faith.* Now he has filled my mouth with a 'new ſong, Jehovah-jireth, in the mount of the Lord, *&c.* Praiſe, praiſe is comely for the upright.' Shortly I ſhall get another ſight of God than ever I had, and be more meet to praiſe him than ever. O the thoughts of an incarnate God are ſweet and raviſhing! And O! how do I wonder at myſelf, that I do not love him more, that I do not admire him more O that I could honour him! What a wonder that I enjoy ſuch compoſure under all my bodily trouble, and in view of approaching death! O what a mercy that I have the uſe of my reaſon till I have declared his goodneſs to me!

To his wife he ſaid, he came to me 'in the third watch of the night walking upon the waters,' and he ſaid to me, I am 'Alpha and Omega, the beginning and the end, I was dead and am alive, and live for evermore, and have the keys of hell and death;' and added, *he ſtill'd the tempeſt*, and O there's a ſweet calm in my ſoul!

Thereafter, when deſired to be tender of his health, he ſaid, I'll ſtrive to laſt as long as I can, and I'll get my reſt ere it be long. I have no more to do with my time, but to * *teap* it out for the glory of God.

* i.e. ſpend it thriftily and piece-meal.

Then he ſaid, 'I'll ſee my redeemer ſtand on the earth' at the laſt day; but I hope to ſee him before that, the *Lamb in the midſt of the throne*, O it will be a † *bony* company, 'The ſpirits of juſt men made perfect, and Jeſus the mediator of the covenat!' O for grace, grace, to be patient to the end. Then he deſir'd a miniſter to pray.

† beautiful.

After prayer, he call'd for a little water to waſh his eyes, and ſaid I hope to get them waſhen, and made like dove's eyes; and then farewell ſin, farewell ſorrow.

In a little, when taking ſome refreſhment, he ſaid, ye ſee I am eating heartily here. I get ſleep from him, and I get food and drink from him, and I'll get himſelf. 'My heart and my fleſh fails: But God is the ſtrength of my heart and my portion for ever, *&c.* but we have need of patience.'

When one ſaid, keep the light of the window from him, it may hurt his eyes: He ſaid 'truly light is ſweet, and a pleaſant thing to behold the ſun,' the ſun of righteouſneſs, O brave light, where 'the lamb is *the light* of that temple! We cannot have a conception *of it now*; 'eye has not ſeen, nor ear heard, *&c.*

Seeing his youngeſt child, he cauſed bring her to *him, and* ſaid, *Mady*, my dear, 'the Lord bleſs you

the God of your father, and of my father bleſs you; the God that fed me all my life, the angel that redeemed me from all evil bleſs you,' and the reſt, and be your portion. That's a goodly heritage, better than if I had crowns and ſcepters to leave you. My child I got you from him, and I give you to him again.

To his wife, he ſaid, my dear encourage your ſelf in the Lord; he'll keep you, tho' you even come among enemies hands; ſurely he'll cauſe the enemy to treat you well. And then declaring his willingneſs to part with deareſt relations, he ſaid, this is the practiſe of religion, ſirs; this is a practical part of religion to make uſe of it when we come to the pinch; This is a leſſon of practical divinity.

When the phyſician came in, he ſaid, is my pulſe weak doctor? *Anſ.* Yes; but I have ſeen it as weak. Then he ſaid, doctor, as to this piece of work, you're near an end with it. I wiſh you may lay it to heart; it'll come to your door too: And 'tis a buſineſs of great moment to die like a chriſtian: And 'tis a rarity. Chriſt himſelf has told us, that 'there are but few that ſhall be ſaved,' even among them who are called outwardly. I wiſh the Lord himſelf may ſhew you kindneſs. The greateſt kindneſs I am now capable to ſhew you, is to commend ſerious religion to you. There is a reality in religion, doctor; this is an age that hath loſt the ſenſe of it. 'He has not ſaid to the houſe of Jacob, ſeek ye my face in vain.' Atheiſts will ſee one day, whether it be ſo or not.

I bleſs God I was educated by godly parents in the principles of the church of *Scotland*: I bleſs him, that when I came to riper years, I did on mature deliberation make them my choice: I bleſs the Lord I have been helped ever ſince to adhere to them without wavering: I bleſs him, I have ſeen, that holineſs yields peace and comfort in proſperity and adverſity. *What ſhould* I ſeek more, or deſire more to give evidence *of the reality* of it? Therefor, 'I'm not afraid

O how much of God was there in the preached gospel! I had my part in the misimprovement of it.

Afterwards to his children he said, my bairns, I have nothing to say to you, but be seekers of God, *fulfil my joy*. Ah! that I was so long a beginning to seek God; and yet I was touched with convictions that God was seeking me ere I arrived at the years of some of you.

To his eldest child he said, ay, *Margaret*, you seem sometimes to have convictions, beware of them, they are the most dangerous things that ever you meddled with; for if you seek not God, each of them is God's messenger; and if you despise God's messenger he will be avenged on you. My bird, seek the Lord, and be your mother's comfort.

In the forenoon, to a gentlewoman he said, madam, I wait for the supplies of the spirit of the Lord Jesus, whereby I may be able to finish my course with joy. I began a text at *Ceres*, being his farewel sermon, and smilling, said, I sticked it, I went not through with it. When I came to St. *Andrews*, I began where I left at *Ceres*, 'I go bound to Jerusalem,' &c. *Acts*, xx. 22, 23. The point I past was, 'Ministers may have a clear call to work in a place, 'even where they have the certain prospect of difficulties, and winnowing trials;' which I discoursed here. I was very clear of God's calling me hither, come of it what will, whether I signify any thing or not. What would befal me I did not know, I had a very dark prospect, 'specially from this place, that had so much despised gospel-light; and that when he was taking away his servants here, it made me tremble to think that wrath was coming, and that I could do nothing to hold it off; I can signify nothing. The Lord help, I wish for *Jerusalem's peace and joy*.

I have nothing to do with my life, but yet to tear it, that I may lay it out for my God, and good my

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common. What had I been if the grace of God had not been revealed in the goſpel! He has *brought life and immortality to light*, One ſaid, keep your grips to the laſt; Satan is buſy. He anſwered, I have had trial of it already. O! ſober, ſober religion is neceſſary. I was often ſtealing from the Lord; but bleſt be his name, he made me lay it down again with ſhame, and to cry, *Not I*, &c. 1 *Cor*, xv. 10. I was ay fear'd in public on that account.

He cauſed read one of Mr. *Rutherford's* letters, and thereafter ſaid, that's a book I would recommend to you all; there's more practical religion in that letter, than in a book of large volumes. viz. to Mr. John Mein, 139th letter

To a miniſter that came in he ſaid, I'm lying waiting for the ſalvation of God; who ſaid, mind what I ſpoke to you anent Mr. *Anderſon*, how gracious the Lord had been to him, taking him away before theſe heart-breaking providences that have fallen out ſince. He reply'd, I know there's a better end of it; the cauſe that's down will not bide down; I ſaid it, I'll venture my ſoul on it: *Say to Zion, thy God reigneth.* Kings and miniſters of ſtate, that build their ſtate on the ruins of *Zion*, they and their buildings ſhall be ruined and periſh, and their memorial with them. One ſaid, if the Lord would ſpare you, it would be a mercy to the place; the apoſtle ſays, Phil. i. 23, 24. *to abide in the fleſh*, &c. he anſwered, What can a poor wretch ſignify? I'll tell you, brother, what I have thought year and day, I'm no prophet, I pretend to know nothing but what the word of God leads to, my thoughts of taking off the ſervants of God at this time, are, I fear 'tis coming to that, that there's no ſtop to be put to the overflowing ſcourge; there's like to be a general overflowing conſumption running over not only this, but all the reformed *churches. Sovereignity* I will not limit.

Afterward one was ſhewing the difficulty we wo

have, while in the body, with indwelling corruption. He anſwered, I oft find it; but the Lord has relieved me: I found this ſame night, even after the Lord gave relief, I found indwelling ſin ſhewing a great deal of ſtrength. One ſaid, you know while you're in the body, that will not be quite taken away; a perfect ſeperation from it we are not to expect here. He added, this we *know, that when he ſhall appear we ſhall be like him,* This has been made a ſweet word to me the laſt night.

After a little interuption, he ſaid, in the day when I was in my diſtreſs, and brought to the foot of mount *Sinai, the mount that might be touched,* (it was a ſenſible thing, but by divine appointment it might not be touched) and when I came to the *blackneſs and darkneſs,* and heard the craſhing of thunder, *&c.* I was ſtanding trembling, wiſhing I had never been. While I was waiting for my ſentence, he brought me *to mount Zion, and to the blood of ſprinkling,* &c. that view gave my mind reſt.

To the apothecary he ſaid, the Lord is upholding me. The Lord ſhew you mercy; ſtudy religion in the beginning of your years; mind, if you come to be handled as I am, without it you can have no comfort; I give you this as a ſolemn warning, if you come to be hardned by the frequent ſights of perſons in my circumſtances, you may come to be hardned for ever, and your conſcience never be ſenſible more.

To three miniſters in the place he ſaid, my dear brethren ye're all there that are in the town, except my dear collegue, and I have ſent for him: Dear brethren; it is not from any confidence in myſelf, but out of a ſincere love to you, and from what I myſelf have felt, that for your encouragement I perſume *to ſay,* when the Lord helped to diligence in ſtudy*ing and* meditating, I found him then remarkably *ſhining upon* me, and teſtifying his approbation of a ſin-

a ſincere mint. 'There is nothing to be had with a ſlack hand.'——

Then to one of them lately entered into the miniſtry he ſaid, your entry into the miniſtry is like to fall in an evil day; there's one thing for your encouragement, you have a call: The times will make hard work to you in this place; but that that makes your work the harder, is, this peoples being hardned under a long tract of pure goſpel ordinances. However, be faithful, and God will ſtrengthen to his own work. I will not ſay, ye'll get things brought to what you would have; but I'll tell you, I have one thought, and I abide by it, if miniſters ply their work, they cannot, 'tis true, bring perſons to the Lord, but they may make their conſciences, nill they will they, ſpeak for the Lord.

Then continuing his diſcourſe to the miniſters, he ſaid, now, brethren, give diligence: for the Lord's ſake ply your work, *hold faſt what ye have.* I muſt have a word to my brethren, 'tis on my heart, I'm young, but I'm near the end of my life, and that makes me old. It becomes me to take advice from you. However, 'tis only to exhort to diligence in the *common ſalvation.* I repent I did not more, but I have peace in it, that what I did, I did it in ſincerity; he accepts of the *mite.* It was the delight of my heart to preach the goſpel, and it made me ſometimes neglect a frail body. I ever thought, if I could contribute to the ſaving of a ſoul, it would be a ſtar, a crown, and a glorious crown. I know this was the thing I aim'd at; I deſired to decreaſe, that the bridegroom might increaſe, and to be nothing, that he might be all; and I rejoice in his highneſs. When one ſaid, ſo great attainments might be comfortable to him now. He replyed, I lay no ſtreſs thereon; the thing I rejoice in is, that his grace enabled me to *this. Well brethren* this is encouragement to you to *try and go farther.* Alas, I have gone no length; b

I would fain have gone farther: *The hand of gent makes rich.* Much ſtudy, much praye tations alſo, and diſtinct outgates from tem are uſeful helps. I was fond enough of book muſt ſay in the courſe of my miniſtry, w Lord let me ſee of my ill heart, and what wa ſary againſt it, was more ſteadable to me thar books. One ſaid, that was to believe, and the ſpeak. He replyed, the Lord help me to hono I deſire no more but to honour him here a after. O that I had the tongues of men anc to praiſe him! I hope, I hope in a little to ge anſwer duty, and ſkill and ability to anſwer to be helped ſo, and to fear always. One ſai is he that feareth always, and even under mai ons and diſcoveries of God; 'He that ſtands take heed leaſt he fall.' He ſaid, ſobriety, ſol would fall in a little if he withdraw; but ſtumble, ſirs, tho' I ſhould be ſhaken, the foun ſtand ſure.

When adviſed to lie quiet a little, he ſaid, ſhould a man beſtow his laſt breath, but in cor ing the Lord Jeſus Chriſt, God clothed in ture, dying for our ſins? 'It pleaſed the L bruiſe him, *&c.* One ſaid, the Lord hath will have mercy and not ſacrifice;' and preſ to be tender of his body. He anſwered, O heart is full! And then deſiring a miniſter t he ſaid, pray that God may have pity on thing that's not able to bear much in the cor After prayer, when the miniſters were r he ſaid, well, my brethren, mind me. I deſi thankful for what I have. I do not deſire you long.

Thereafter to a miniſters wife he ſaid, I *mend* to you the fear of the Lord; I know yc *a huſband* to direct you; I know you're the *the righteous*; but neither of theſe will ava

t your buſineſs to grow in practical acquaintance with *him*, and encourage yourſelf in the Lord: I fear he time is coming that it ſhall be ſaid, 'Bleſt are he breaſts that gave no ſuck, and the womb that never bare.' I fear heavy trials are haſtning on.

To two miniſters who came from the country to viſit him he ſaid, brethren, I'll only ſay this, we have need to take care with the great apoſtle, 'leſt when we preach Chriſt to others, we be caſtaways;' if it be ſo, we have need to fear; happy is the man that fears always. Be diligent in preaching the goſpel. I perſume in this caſe I'm in, to ſuggeſt this advice, that it may not only be your care to be diligent in compoſing ſermons, but above all ſcan your own hearts, and make uſe of what diſcoveries you get here, to enable you to dive into conſciences, to awaken hypocrites, and to ſeparate the precious from the vile; and to do it with that accuracy and caution is not to *make ſad the hearts of thoſe God has made glad.* That's the great point in religion, and in the management of your miniſtry, that you may obtain the teſtimony of the great ſhepherd when he ſhall appear. Now 'tis like I may not be far from the concluſion of my work. As to the work of the miniſtry, it was my deliberate choice; were my days lengthned out much more, and days as troubleſome as they are like to be, I would rather be a contemned miniſter of God than the greateſt prince on earth. I preached the goſpel of Chriſt with pleaſure, and I loved it; for my own ſoul's ſalvation was upon it; and ſince I lay down, I have not changed thoughts about it. I commend it to you all, to make it your buſineſs to double your diligence; there may be hard conflicts. You have a proſpect of difficulties between you and the grave; we are all good untried: But we have need to *have on the whole armour* of God to watch and *be ſober.*

One of them ſaid, I would gladly hear the proſ

ſor's mind of the oath. He anſwered, as to the matter of the oath, *Let every one be fully perſwaded in his own mind.* As theſe who are clear, ſhould guard againſt every thing that may endanger the peace of this church: So likewiſe others who are not clear, cannot get over difficulties, and cannot in conſcience and duty comply; they are bound in conſcience not only to abſtain from ſeparating, but laboriouſly to convince their people that it ſtrikes at the root of church-communion. If miniſters go on in ſeparating courſes, the reſult of it will be, people will be taken up with the public and forget private religion. Whoever they are that do ſo, they will have an acceſſion to this. We ſhall have people running about ſeeking to have their ears gratified, that love not the power of godlineſs: We'll get a public religion in the room of real godlineſs. I love their perſons that differ from me, and I value what I ſee of God in them; but I'm 'to call no man maſter but Chriſt.'

With reſpect to the difference that is like to enſue among miniſters, with the greateſt earneſtneſs I ſay, my dear brethren in the Lord Jeſus, if difference fall in, difference is a hot thing, there muſt be condeſcendence, forbearance, and tenderneſs; we muſt not fly at the ball. Whatever apprehenſions I have of the conſequence of ſome miniſters not acting conſcientiouſly, and running preaching in ſuch a ſtrain as may do hurt, yet I would ſpeak tenderly, and act tenderly toward them; and let there be much of the forbearance and meekneſs that's in Jeſus; follow peace, peace is worth much; wounding our church among her enemies is ſad. I would not have a hand in wounding the church of *Scotland* for a world; Wounding her at this day is a ſtabbing her under the fifth rib. Thir things are weighting to me now upon the view of eternity: For let my right hand *forget her cunning, if I prefer* not Jeruſalem to my chief joy. For my *brethren*, for her peace and conſtitution

u pray. The great evil this day that is like to be
ir *bane*, nay *ruin* and undoing, is, that there's a
ldneſs and indifferency that has crept on, an un-
nderneſs in the courſe of our walk, that gives a great
lvantage to our enemies, we do not maintain the
ſtimony of God in a humble tender way, in ſuch a
y as this, when many are running from God. It
:ms to be a principle now with many, how far they
ıy go and not be ruined, that's to go to the brink
deſtruction; but the chriſtian rule is to ſtand at a
ſtance. Now the Lord help you. Pray that I may
helped to honour God in life and death; there's
uch reaſon to bleſs him. O to bear it out and ſtand
e trial thankfully: O what ground of thankfulneſs
ve I!

To his ſucceſſor in the pariſh he was tranſported
›m, he ſaid, I have this to ſay, as to my congre-
tion, that people were my choice; with much
ace and pleaſure I preached as I could, tho' not as I
›uld, the goſpel of Jeſus Chriſt; though in all
ings I own myſelf to have ſinned exceedingly be-
e the Lord, yet I have peace that I aim'd with
ncern at leading them to the Lord Jeſus; and ano-
:r foundation can no man lay: I hope you'll build
that ſame foundation, as you will, in that way ſave
ur own ſoul, ſo 'tis the way to ſave them that hear
u. From experience I can ſay, that the purſuing
s ſincerly, is the way to ſalvation. Signify to them,
ıt, if it pleaſe the Lord to take me away, I die re-
cing in the faith and profeſſion of what I oft preach-
to them under a low ſtate of body; and without
s I could have no relief. I would have my folk
derſtand, that that goſpel which I recommend to
:m, if it is not receiv'd, it'll be a witneſs againſt
:m. His ſucceſſor ſaid, I'm perſuaded you have ſeals
your miniſtry in that pariſh. He anſwered, we
: like our maſter, *ſet for the fall and riſing again of*
ny. Though we can reach no more, if we a
fa

faithful, they *ſhall know that a prophet has been among them.*

To one that came in to him, he ſaid, *learn to die.* 'Tis rare to die as a chriſtian, the moſt part think there is no more to do, but to lay down their heads and die: This is even as one would cover his face and leap over a rock into the ſea.

To a gentlewoman he ſaid, I may cry, *ſhame on me*, and *woes me*, that began not ſooner, and run not faſter; for the Lord's way is as *ſilver tried.* We ſhould never, in matters of eternal moment, chuſe a way that we'll rue of again. I will not detain you, you'll have your uncle, he'll be a good friend to you; follow his advice, and ſuch perſons as he, follow their example. In a word, follow the example of Jeſus Chriſt, and be converſant with the word: be careful not only in reading the word, you may ſoon tire of that; but cry for the ſpirit of the Lord, to quicken it, and then ye'll be with it as the child that cannot live without the breaſts. Be diligent in attending the ordinances. The Lord bleſs you. As for me, for any thing I ſee I am dying: But I die, I bleſs his name, in the way that I have hitherto choſen deliberately, and I have no ground to complain. Commend me to all friends. Carry this commiſſion alongs; what I ſay to one, I ſay to all, ſeek the Lord. And all I have to ſeek, is, that I may ſtand to it.

To a private chriſtian he ſaid, ſeek the Lord, and be real in religion, content not yourſelf with the form of it; a mere profeſſion will not do the turn; this will be but the ſhell without the kernel; but they that are ſincere, ſhall inherit the crown. Let not the ſcorn and contempt that's caſt on religion, cauſe you give up with it. 'Tis not in vain to ſeek the Lord, you have found it. The ſcriptures of truth are a contemned book by men; but they are able to make you *wiſe unto* ſalvation; beware of caſting out with *them, and* throwing them by as an uſeleſs book; but

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converſe with them, and ye'll find your account in them: All the books of the world could not have been in that ſtead, that ſince yeſterday they have been to me. Chuſe good company; beware of ill company, hold at a diſtance from it; ſeek, that God may guide you into religious company, and improve it; folk by whom ye may learn ſomething, and that without learning any thing that may be hurtful. Ye have a ſad *jet* of gentry round about here; take heed ye be not drawn off your feet. This is a friends advice; 'tis meet for me in my circumſtances, eſpecially to give, and meet for you to receive.

After a little ſtop, he ſaid, I'll only tell you one difference there is this day between my caſe and the caſe of many in the world; the courſe I have followed weakly, has been at leaſt to join with them that are on God's ſide: Now 'tis come to a puſh, and I have peace; I always wiſh'd to have God for my God, and the *heritage of his choſen*, But they that walk contrary to God, and forſake him, I have ſeen them frequently, when they were come to a pinch, cry then, 'O ſhame upon the way I have been in.'

In the night time, to ſome preſent he ſaid, do ye obſerve this growing weakneſs of my eyes? Anſwer, No. He reply'd, yea, but I know it is ſo; now that's a prognoſtick of a change. If he ſhut eyes, he'll open eyes, eyes no more to behold vanity: But I ſhall behold him in righteouſneſs, and when I awake, I ſhall be ſatisfied with his likeneſs.

Thereafter he ſaid, if this be the day of the ending of my conflict, I would deſire, even humbly to ſeek of the Lord, that he would of his great mercy condeſcend to be tender to one that loves his appearance; that as he has dealt wonderfully and condeſcendingly with me, ſo he may even deal tenderly to the end, in looſing the pins of my tabernacle, and *that I may be* helped to honour God by a compoſ[ed] *reſignation into* his hand. O religion, and the glo[ry]

of it, in this degenerate age, has been much on my heart; and he has ſaid, them that honour me, I will honour, I was willing through his grace to have born reproach; if my adverſary had written a book, I would have taken and bound it as a glory.

Finding ſome ſweat on his face, he ſaid, I fancy that's an indication of a greater change. I can compoſe my ſelf, I bleſs his name. I wot not how it comes to paſs, that a body, that has met with ſo much of God, ſhould be ſo unthankful as in the leaſt to doubt him about the reſt. O what an evil *heart of unbelief*, curſed unbelief, and curſed ſelf have I. O how has God honoured me! O that I ſhould yet have ſuch an enemy in my boſom, as an *evil heart*.

He cauſed read 1 Theſ. i. 4. and v. chap, And when one ſaid, ſir, I think you need to take the night's reſt; He anſwered I have no need of any reſt, were it not to put me in caſe to *finiſh my courſe with joy*. Lo what the power of Chriſt's death, and the efficacy of his reſurection are! And now I find the advantage of one at *the right hand of God who is able to ſave to the uttermoſt*; and that's the ſight I long for; he will but ſhut the eyes, and open them in glory! O 'tis a great matter, ſirs to believe; yet we have ſtrong grounds to believe, only we have *evil hearts of unbeleif*. This I dare ſay, to have my ſoul intirely ſubmiſſive to God, and all things, even every high imagination and thought made ſubject, is my ſincere deſire; but I'll get that done ſhortly; then never will there be a reluctant thought, never an eſtranged thought more from God. 'Now it does not appear what we ſhall be; we ſhall be like him when he appears; for we ſhall ſee him as he is.

To one that alleged he was faint, he ſaid, I'm not faintiſh, I'm compos'd, and I'm refreſh'd, I'm not *drunk with* wine, and yet I'm refreſh'd with wine, *with the ſpiced* wine; O there's a ſweet calm in my *ſoul! And my deſires are towards* him, and the remem-

membrance of his name. Remember him! why ſhould I not remember him, that remembred me in my low condition? He paſſed by, and ſaid, live; and when he ſays, he commands, he gives reſt.

After reading of the foreſaid ſcripture, he caus'd read 2 Cor. i. chap. 1.——11. v. and after the 9, and 10, v. were read, he ſaid, now there 'tis all; God has delivered and filled me with peace, when I was under that heavy damp; and I hope that he will deliver, even from that which I fear'd in death, and and let me find that I have got the victory, and that the God of peace will bruiſe ſatan ſhortly under my feet, and he will get up no more; and I'll get victory over the cunning world, the deceitful heart. O! many a weary day I have had with my unbelief. If I had had faith to believe things not ſeen, if I had had faith anſwerable to the convictions I had on my ſoul, that my happineſs lay not in things ſeen and temporal, but eternal; if I had had faith's abiding impreſſions realizing theſe things, I would not have known how to abide out of heaven a moment.

A little thereafter he ſaid, as I preach'd the goſpel in my life, ſo I deſire to die preaching it; and tho' I live not till a ſuffering time, I may get in among the witneſſes. Sirs, I'll be a witneſs againſt St. *Andrews*, I'll be a witneſs againſt the profeſſors that are come about me, if they follow not the Lord.

When deſir'd to ly quiet, and take ſleep, he anſwered the folk I am going to, 'ſleep not day nor night, but cry, holy, holy, holy. They that wait on the Lord ſhall mount up as with eagles wings.'

Then he ſaid, find ye any alteration as to my coldneſs? the only reaſon why I aſk, is, I would not loſe my time.

Ah, poor blacked I, that think ſhame to come in among that fair company. One ſaid, you'll be as *bra' as the reſt.* He ſaid, bleſſings to his name, for *compoſure. I* cannot get my heart in a right to

as I would have it, but within a little, I'll get it ſo.

After he had lien quiet a little, one ſaid, you have ſleep'd none. He anſwered, no, I had much work, but bleſſed be God, pleaſant work.

Thereafter, when his wife aſk'd how he was, he anſwered, my dear, I'm longing for the ſalvation of my God, and haſtning to it. Then ſeeing her very ſad, he ſaid, my dear, encourage your ſelf; here is a body going to clay, and a ſoul going to heaven, where I hope you are to come.

September 19, about 5 in the morning, when he was deſired to ly quiet, and try if he could reſt, he anſwered, no, no, ſhould I lie here altogether uſeleſs? ſhould not I ſpend the laſt bit of my ſtrength, to ſhew forth his glory? he held up his hands, and ſaid, * lame hands, and lame legs, but ſee, a *lame man leaping and rejoicing.*

* His hands and legs were greatly ſwelled.

Speaking of his children to his wife, he ſaid, they are all a devoted thing to the Lord; and I can ſay, ſometimes when they were baptized, that the Lord helped me to devote them to him, and bade me bring the reſt, and he would accept of them.

Thereafter, finding ſome diſorder in his body, he ſaid, this is juſt one of the forerunners of the change, the great change. One ſaid, bleſt be the Lord, that he's providing you with relief. He reply'd, his word is a good word; and O he has been condeſcending, aſtoniſhingly condeſcending! And I'm even made to ſay, 'Why are his chariot wheels ſo long a coming?' When ſhall I be admitted to ſee the glory of the higher houſe and inſtead of that cloudy light of a created ſun, to ſee that clear and perfect glory, and the lamb in the midſt of the throne?

After a while's ſilence, in the forenoon, finding *himſelf very* low, he took farewel of his wife and *children*; ſaluting them all one by one, and ſpoke

articularly to each of them: Then he ſaid, a kind nd affectionate wife you have been to me; the Lord leſs you, and he ſhall bleſs you.

To a-miniſter that came in, he ſaid, your ſervant, rother. I'm upon a piece of trying work; I'm parting with wife and bairns. Reſolve on that, I bleſs his name, tho' I have had one of the beſt of wives, yet ſhe's no more mine, but the Lord's.

Then to his children he ſaid, now you're fatherleſs; your father is to be taken from you: But ſeek God: And now I got you from the Lord, and I give u to him. Now I leave you upon him; ye're no more mine.

To his ſon he ſaid, *God bleſs the lad*, and let my name be named upon him. But O what is my name! Let the *name of the Lord be named* upon him. I do not ſay, keep up my name; but O! that you may be honour'd to tell the generation following, how good God is, and hand down the teſtimony. And O that ye may be all the Lord's.

After that he ſpoke to his ſervants, and ſaid, as for you my ſervants, that have been in my family, my dear friends, make religion your main buſineſs, and mind that above all things. I charge all my ſervants in my houſe, beware of graceleſs maſters, avoid it, as what may turn to your deſtruction; ſeek to be with them that fear the Lord.

Then he ſaid, I will not bring up an ill report on religion; nay, I cannot but give a teſtimony to it; 'Tribulation works patience; and patience, experience; experience works hope; and hope makes not aſhamed.' God has ſhed abroad his love in my heart; and I'm waiting for his ſalvation. Here's a demonſtration of the reality of religion, that I a poor weak timerous man, as much once afraid of death as any; I that have been many years *under the terrors of death*, come now in the mercy of God, and by the *power of his grace*, compoſedly, and with joy to le

death in the face; I have ſeen it in its paleneſs, and all the circumſtances of horrour attending it; I dare look it in the Face in its moſt gaſtly ſhape, and hope within a little to have the victory. Then he ſaid, I hope he will deal tenderly; but pray for me that my *Faith fail not*: I lov'd to live preaching Chriſt, and love to die preaching Chriſt.

To ſome miniſters that were come in he ſaid, My brethren, I have been taking farewel of wife and bairns, I have been giving them up to God from whom I got them: I'm upon the wing of eternity; but glory to God. *I know in whom I have believed.*

Then he ſaid, dear brethren, will you begin and ſpeak a word to one that longs to hear of him: O I love to hear the goſpel, I love to preach it, 'tis a joyful ſound, a ſweet ſound; I love to hear of his name; *his name is as ointment poured forth*; the efficacy lies here, they are his ordinances, his inſtitutions, and he has promiſed to bleſs them; that makes me deſire them. The goſpel as diſpenſed is the *miniſtration of the ſpirit.*——I have need of grace, that I may be helped to ſtand to it to the laſt, and in the laſt conflict to honour him. One ſaid, God has been gracious to you hitherto; and you know, he's always the ſame, he's the ſame to theſe that belong to him: There's one good word, *I'll never leave thee nor forſake thee.* He anſwered, Bleſt be his name that he'll ſtand by me: O to have him ſhut my eyes himſelf, and then to open them, that I may behold him in his own light,

Thereafter he ſaid, Well ſirs, what ſhall we ſay of the Lord Chriſt? *He's altogether lovely*: Religion is a myſtery; but I was looking thro' the promiſes this night, and obſerving how to provide againſt the *laſt conflict*: I was aſtoniſh'd, and at a ſtand, when *I ſaw the ſweet* accompliſhment of them: every promiſe of the word of God is ſweet; they are ſure promiſes. O ſirs, ſtudy the word, obſerve the accom-

pliſh

pliſhment of it; it was the thing I lov'd all my days, and 'tis ſweet to the laſt. O the accompliſhment of the word is worthy to be obſerved, and ſpecially when I was looking this ſame night to what he has already fulfilled to me.

To a miniſter he ſaid, now, ſir, tho' I will not limit the Lord as to time; I'm expecting the onſet from the laſt enemy; and I know not but I may get many enemies about me ere then.

Then exhorting ſome to think on death, he ſaid, To mind death is a profitable thing: To mind death is not to go to church-yard and viſit tombs;——but it lies in this, to be habitually under the impreſſions of death in its riſe and cauſe, in its preſent ſtate and relation to both covenants, the various iſſues and conſequences of it, and the way of delivery from it, and all the circumſtances attending it.

Then as to his ſpiritual enemies, he ſaid, But I think I'm now almoſt out of their hands. One ſaid, That's a great victory. He anſwered, I dare not ſpeak of victory; but he holds me up, tho' I cannot hold pace: I'm fear'd to ſpeak, leſt a curs'd enemy, *viz.* ſelf, ly at the door to catch: for when I had the greateſt advantages, I have felt corruption ſtirring and making no ſmall difficulty, inclining me to ſpoil my Lord of his glory. One ſaid, We ſhall neither under mercies nor afflictions be free of this trial. He ſaid, O ſtrange, that when death has been ſo long kept in view, that it ſhould be ſo! One ſaid, You have reaſon to count that a victory, that the Lord has helped you over your late fears: You know what a damp you was under on *Wedneſday*, and what a ſweet outgate you got. He anſwered, I deſire to bleſs his name for it; but I ſhould be yet under as great a damp, if he ſhould withdraw: Holy fear, caution and jealouſy is ſtill needful.

After that, to the Miniſters he ſaid, Brethren *you're there:* In caſe I ſhould be ſurpriz'd, I take it

opportunity to acknowlege your tenderneſs to m
that I'm moſt unworthy of it in many reſpects: I ca
ſay, I deſired to live in love with you: and I ble
God there was harmony amongſt us: The Lor
bleſs you and your labours, the Lord himſelf mult
ply ſpiritual bleſſings on you and your families, ſup-
port you againſt diſcouragements; and the Lord in
mercy look on the riſing generation; the Lord hold
his hands about the ſeminaries in this place, God
look with pity on them. Then to one he ſaid, My
dear brother, who has been my comfort in affliction,
ſtand your ground, quit your ſelf like a man. be
ſtrong. Now ſir, now my dear friend, I ſhall only
ſay, as I wiſh you the bleſſing of God on your fami-
ly, ſo I deſire that you'll even ſhew kindneſs to the
dead, in ſympathy with all kindneſs to my dear wife
and children; I recommend her to your care; ſhe
has been the friend of my boſom, the wife of my
youth, a faithful friend. And turning to all the miniſt-
ers preſent, O ſirs check my poor babies, if ye ſee any
thing in them diſorderly: I have lent and devoted them
to the Lord. Laſt ſpring the Lord has taken trial of it,
and has taken me at my word. * O ſirs 'tis
an evidence of the decay of religion, that
ſympathy and love among the ſaints is
decay'd; O if the ſpirit were poured out
from on high. Then he ſaid, pray ſirs,
pray for grace: I would have the praiſe of the victory
to him.

* By this he meant the death of his ſon George.

Afterward, he ſaid, patience muſt have its perfect
work; I'll wait for it: My ſoul longs more than they
that wait for the morning. Sweet Lord Jeſus, make
haſte, *until the day break and the ſhadows flie away*,
Then to a miniſter he ſaid, pray a word for patience
to me to bide this laſt trial.

Thereafter at his deſire, a large paper was read over
to him, which he had dictated ſome days before, con-
taining a teſtimony unto religion, and advice to his
family.

ſamily, which being read, he own'd before ſeveral witneſſes, that he had dictated the ſame; and deſir'd that theſe as his words might be atteſted by them; the tenor whereof follows.

Having in another paper apart made ſuch a diſpoſition of my worldly concerns, as I thought moſt expedient for my family; I did think myſelf bound moreover by this preſent teſtament and letter-will, to declare my ſentiments and ſenſe as to religion; but hitherto through the mercy of God, in the full and compos'd exerciſe of any reaſon and judgment that God has given, tho' otherwiſe very frail in body: And this I am the rather inclin'd to do as a teſtimony againſt the growing apoſtacy of the day we live in, and in expreſſion of my earneſt concern to have all with whom I have any influence or intereſt to adhere to the truth and way of God, in oppoſition to that general inclination to apoſtacy, in principal and practice, that prevails this day.

In the firſt place then, I do ingenuouſly acknowlege, that I came into the world a defil'd, polluted branch of apoſtate *Adam*, under the guilt of his ſin, tainted with the pollution of ſin deriv'd from him; having a heart full of alienation from, and an enmity againſt God; in a word, a *child of wrath and heir of hell.* And long did I follow the bent of this corrupt nature, going on, notwithſtanding reclaiming means of all ſorts, from evil to worſe, tho' mercifully reſtrain'd from thoſe more open ſcandals, that bring reproach before the world: In a word, I had ruin'd myſelf, and could do nothing for my own recovery, and muſt have been everlaſtingly ruin'd in this caſe, if the Lord, in tender mercy, had not look'd upon me.

I muſt on the other hand, and the Lord knows I do it with much chearfulneſs of heart bleſs the Lord, *who caſt my lot* in a land where the goſpel of Chriſt, *nd the way of* ſalvation by him, is clearly, plainly ar

and purely reveal'd and preach'd, wherein the pure ordinances of God's worſhip, without the mixture of mens inventions, have through the mercy of God been kept up, and the beautiful order of his houſe maintain'd, according to the rule of his word. I bleſs the Lord that he ſo ordered it, that I was born in a religious family of godly parents, and that I had this to ſay, that God was my fathers God, and that I had been earneſtly and ſeriouſly by them devouted to him: And whereas I early ſubjected my ſelf to other Lords in my childhood and youth, I bleſs and adore the Lord, that by his word and ſpirit, he ceas'd not to be a reprover, reclaimer, and to ſtrive with me, until by a day of his power, he made me chearfully give up with thoſe abominations, and return to the God of my fathers. Long did I ſtruggle againſt the Lord's work, but praiſes to free grace, he prov'd ſtronger than I, and overcame me, and I rejoice in his highneſs.

I bleſs he Lord, tho' by many provocations of all ſorts, I have given him juſt ground to abandon me quite, ye he has not ſo done; nay, even when I was as a beaſt before him, he held me by the hand, and left me not to run away; O aſtoniſhing ſovereignty of grace! I bleſs the Lord that when I ſtood trembling under the terrors of God's law, he ſeaſonably ſav'd me from deſpair, by ſome diſcovery of the bleſſed way of ſalvation for ſelf deſtroyed ſinners, thro' a ſlain ſaviour; even ſuch a diſcovery, as made me reſolve to part with all, that I might have the *field*, Chriſt the treaſure hid in it, and *pearl of price*. There is nothing I dread ſo much as a miſtake in this matter; 'tis Chriſt only that will anſwer me and my caſe; and without him I am undone; on him, the efficacy of his ſufferings, the power of his reſurrection, and of *his whole* meditation as reveal'd in the goſpel, do I *build all* my hope.

I bleſs the Lord, that ever he honour'd ſuch a ſin-

ful unworthy worm, to preach the glorious gospel of his son: I confess I have but ill managed this glorious trust; and my manifold corruptions made me a sinner in all I did, exceedingly; yet so far as I do know my own heart, it was the life of my life to *preach Christ crucified*, and deal with consciences about accepting of him; nor durst I deal coldly, or indifferently in a matter wherein I knew my own and hearers salvation, to eternity, did depend. Herein this day I have peace, and I know that in this matter I shall never have ground of regrete. I must bear my honourable master that testimony, that he never bid me go any part of my warfare upon my own charges; if I was straitned it was in my own *bowels*; as to him I always found, *spend and have in his service, was the best thrift*; when I was helped freely to give what freely I had received, I never wanted then *seed* for sowing, and *bread* for the eater, and I hope sometimes a *blessing*.

I bless God, that he has cast an insignificant worm's lot among those to whom his weak labours were not unacceptable; and I look upon it as an high privilege to have the countenance of the saints, the *excellent ones of the earth*; I have desired to live with them here, and desire to have my lot with them eternally hereafter. I have peace this day, that thro' his merciful hand, I have been kept from making any worldly interest the main design; it is to his grace only I owe this, as every thing else.

I bless the Lord, that I have been happily tristed in the several places wherein I lived, with kind, affectionate, useful fathers and brethren to me, with whom I have lived with much delight and satisfaction, and for whom I bless the Lord heartily.

In a word, I desire to join my insignificant testimony *unto that of* the glorious cloud of witnesses; *and particularly I* do attest, as my fix'd persuasion *that Christ only has the words of eternal life, that th*

Goſpel only has *brought life and immortality to light*, that this bleſt revelation is able *to make wiſe to ſalvation to every one that believeth.* I muſt bear teſtimony that the way of holineſs is the way of peace, and the way of pleaſantneſs and that goſpel ordinances in their native ſimplicity and purity, are bleſt, and effectual means of communion and *fellowſhip with the father and with the ſon.*

I ſee a generation, that has loſt long ago any thing of the power of religion, ſome of them once ſeemed to have, haſt'ning faſt to an utter rejection of the purity of goſpel-ordinances, and ſtrongly inclin'd to ſubſtitute in their room that dead carcaſe of forms, ceremonies, and ſuperſtitions, which *England* at her reformation, regarding pollitical conſiderations more than the rule of church-reformation, retain'd to the unſpeakable prejudice of ſouls, and to the endangering one day or other, the whole of the chriſtian religion there; it being viſible, that among thoſe who adhere to them, the power of religion is ſtill wearing lower and lower; and nothing could induce this generation to the change, but their utter ignorance of the power of religion; and ſomething men muſt have. 'Tis obvious, the change is not of God; the lives of the *Zealotes* for it demonſtrate this, with the oppoſition made by them unto ſerious godlineſs, and the encouragement given unto profane perſons, if they will but join with them in this party-deſign. In a word, my ſenſe of it is, that it flows from the want of a ſenſe of the ſpirituality that God requires in his worſhip, and is likely to iſſue in the loſs of all religion. Such as now caſt at the purity and ſimplicity of religion, and put forms in its room, are likely, ere long, as we have ſeen inſtances, to ſet the form a packing too.

In a word, all in God's way, in his word, is glorious, honourable, and like himſelf, he needs none of our teſtimonies; but 'tis the leaſt that we can do, to ſignif

ſignify our good will to have his praiſes celebrated; and I, being ſo many ways obliged, take this ſolemn occaſion to acknowlege, before I leave the world, theſe among the innumerable other obligations, and deſire to bequeath this, as my beſt legacy to my family, even my ſerious and ſolemn advice, to make *choice of God for their God*; he has been my father's God, the God both of my wife's predeceſſors and mine; he has been, we hope, our God; and I recommend him to my children for their God, ſolemnly charging them, as they'll be anſwerable in the great day, all of them, to make it their firſt care to ſeek after peace with God, and reconciliation through Chriſt crucified; and being reconciled, make it their perpetual ſtudy to pleaſe him in all things. I beſeech them, with all the bowels of a father, as they love their ſouls, ſit not down ſhort of ſaving acquaintance with him, wait diligently upon the means of grace, and attend the worſhip of God in all duties, ſecret eſpecially, family likewiſe, and carefully attend public ordinances; beware of contenting yourſelves with the mere form of theſe duties, but cry to the Lord for communion with him in them, and the out pouring of his ſpirit, whereby you may be enabled to *worſhip God*, who is a ſpirit, *in ſpirit*. 'Tis my charge to you and that which I'm above all things relating to you, concern'd in, that ye follow God; follow him early, follow him fully, without turning aſide to the right or left hand. In this way, I dare promiſe you bleſſedneſs; if ye follow this way, I bleſs you all, and pray that *he who bleſſes*, and they are bleſſed, *may bleſs you all*, I have oft devouted, as I could, all of you to God; and there is nothing I have ſo much at heart, as to have this ſtand, that ye may indeed be the Lord's; and if ye turn aſide from this way, then I will have this *to be a ſtanding* witneſs againſt you in the day *of the Lord*. O that God himſelf, by his grace, m *in a day of his power*, determine your tender he

to ſeek him early and he will be a good portion, and ſee well to you; *your bread ſhall be given, your water ſhall be ſure*; neceſſaries you ſhall have, and a bleſſing; tho' you have not many blood relations, ye ſhall not want a friend every where, and that a ſteadable friend. I leave you, my dear family, upon the mercies of God in Chriſt, and recommend him and *the word of his grace* to you, and you to him, and *to the word of his grace*. Be obedient and comfortable to your mother, as ye would have God's bleſſing; She deſerves this at your hand, and will need that comfort.

I leave this one advice more to my family, that whereas we have a proſpect of divided times, and diſferent apprehenſions and practiſes among miniſters and people particularly about this *oath of abjuration*, beware of intereſſing yourſelves in that difference, or entertaining prejudices againſt miniſters upon the one hand or the other; there will be faithful miniſters on both ſides, and on either hand they will act according to their light ſincerely; whoever ſhall have an acceſſion to the weak'ning any of their hands, will find no peace in it, in the cloſe of the day; beware of a religion that's moſt taken up about public matters. The ſum of the goſpel is Chriſt crucified. Seek where this is purely preached; beware of an itch after pulpit-debates; *walk humbly with God, fear always*; hold at a diſtance from appearances of evil; follow peace, truth, holineſs, This in ſtead of legacies I leave unto you, as my laſt will, never to be revoked.

As for my body, I commit it to the duſt, under the care of the keeper of *Iſrael*, expecting and hoping, that that quickning ſpirit, that is, the ſpirit of the *head*, and actuates all the members of his myſtical *body*, *will* in due time *quicken my mortal body*; *and for my* ſpirit, I commend it unto the Lord Jeſus Chriſt,

Chriſt, with him I have intruſted it long ago: And I'll end it with *Stephen*, crying, *Lord Jeſus receive my ſpirit.*

Tho. Halyburton.

Thereafter, to ſome preſent, he ſaid, Profeſſors, I have this to ſay to day about religion, we have a double call to give a teſtimony to it, *Atheiſm* and *Profanneſs* are coming in like a flood. We ſhall all be martyrs. Bleſſings to his name to get leave to ly on this bed, to teſtify againſt *Profanneſs* and *Atheiſm*. But, ſaid he 'tis very painful to be lying here when all is ready, I mean, when there is a habitation, a better houſe to be dwelling in than this. I'm looſed from my enjoyments, my deareſt wife and bairns, I have given up with them, and my heart is diſingaged; but I put them in a good hand, I have put them in the Lord's hand. I do confeſs, God has been beating me in a mortar this long time, and I ſee he has been doing ſome work; I was made like a *weaned child*, I durſt not repine. Then he cried, *O when wilt thou come? Come Lord Jeſus. I wait for the Lord.*

Thereafter, when ſome people came in to ſee him, he ſaid, theſe fourteen or fifteen years I have been ſtudying the promiſes; but I have ſeen more of the book of God this night, than all that time. O the wiſdom that's laid up in the book of God, that's to be found only there! Then he ſaid, I know a great deal from a dying man will go for canting and roving; but I bleſs God, he has ſo kept the little judgement I had, that I've been capable to reflect with compoſure on his dealing with me. I'm ſober and compoſed if ever I was ſober. And *whether men will forbear, or whether they will hear*, this is a teſtimony. The *operation of* the ſpirit of God are maligned this *day; but if* we take away the opporations and influences *of the ſpirit* of God in religion, I know

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what's left. He promiſed the ſpirit to lead us in all truth: O that this generation would awaken, to ſeek after quickning influences of the ſpirit. O for a day of the down-pouring of the ſpirit from on high, in a work of a converſion, for ſuch a day as that, when the ſpirit of God effectually reached our fathers, and brought forth great men, and made others to be conquered by them. *The reſidue of the ſpirit is with* him.

To a miniſter, he ſaid, I'm won now, I ſay, I'm won, brother, longing for the ſalvation of God, and for the day when I ſhall ſee his appearance; but I muſt keep my poſt, and good reaſon, if he ſend me but freſh ſupplies, as much as help me, till I come home, that I may not diſhonour him by begging at anothers door; I'm that proud I would take all from him, and not to beg from other Lords. Our maſter gives his ſervants a very honourable allowance.

Then to the phyſician he ſaid, doctor, 'tis great bravery to face death on a ſick bed. The heathens of old, whenever they turned impatient, they ran away to kill themſelves, and made an end of themſelves, they * dought not bide it. It is no more courage, and a nobler ſpirit, that the Lord allows even the weak, the timorous, the faintiſh, a power whereby they can lie under ſickneſs and pain, and brave the ſtouteſt enemy, by a patience of ſpirit?

* i. e. they could not bear it.

After a pauſe he ſaid, I think we ſhall loſs the very ſhew of religion. Our gentry and nobility, I think, if the Lord do not reclaim them, they are like all to turn heathens, drunkards, ſwearers, *&c.* Among other things, I rejoice in it, that the Lord is taking me away in my younger years, that I'll be free of the *tranſgreſſion* of the wicked; and it has many a year *grieved* my ſoul to ſee it.

After a little he ſaid, there's a ſweet compoſure on *my ſpirit.* The beams of the houſe are, as it were cra

cracking. I'm laying down my tabernacle to build again. O to get grace to be faithful to the death: For after we have gone thro' many things, yet we have need ſtill to wait on God till the laſt: For 'tis *he that endures to the end that ſhall be ſaved.* Am not I a man wonderfully upheld by God under affliction and death? The death of the ſaints is made a derriſion in our day; but if they laugh at me, I can laugh at them, and I think I have better reaſon; let them come to my paſs, and they dare not; and *I'll rejoice in* my God, *and joy in the God of my ſalvation, tho' the fig-tree ſhould not bloſſom, and there ſhould be no fruit in the vine, and the labour of the olive ſhould fail.* But, ſaid he, bleſt be God, I am provided; God is a good portion, I want death to compleat my happineſs.

After a little ſtop, he ſaid, I was feared this day in the morning, that want of reſt might have diſcompos'd me, I would fain have reſt for fear of my head, The Lord has been very kind to me, in giving me compoſure and exerciſe of my judgment after I had a gay diſtracting trouble in the beginning of his death-bed ſickneſs. Then he ſaid, but being laid here, I muſt ſpeak; 'tis the laſt ſervice the Lord Jeſus calls for at my hand: And I owe him ſo much, that I cannot but commend him. As far as my word will go, I muſt proclaim it, he's the beſt maſter that ever I ſaw.

Then to the phyſician he ſaid, I fancy my feet are growing cold, doctor; yea, yea, all the parts of this body are going to ruin. You may ſaid he, believe a man venturing on eternity. I am not acting as a fool, but I have weighted eternity this laſt night. I have looked on death as a ſtript of all things pleaſant to nature; I have conſidered the ſpade and grave, and every circumſtance in it that is terrible to nature: and under the view of all theſe, I found, that in the way of God, that gave ſatisfaction, not only a ratio-

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ſatisfaction, but *a heart-engaging power* attending it, that makes me rejoice. The doctor ſaid, you ſpeak beyond your ſtrength; 'tis a wonder to ſee you hold out ſo, He anſwered, I cannot beſtow my *ſtrength* better, doctor; And I owe him much more. I have narrow thoughts; I am like to be overwhelmed, and I know not where I am, when I think on what I am to be, and what I am to ſee, I have long deſired and prayed for it; bleſſed be God, I am richely furniſhed. I had as much the day after my ſiſter died.

To his ſon he ſaid, O man, if I had as many ſons as there are hairs in your head I would beſtow them all on God. *David*, theſe are honeſt folk, (meaning the miniſters) mind their advice; the curſe of God will overtake you, if you follow it not. Beware of ill company; read the bible. I pray you may be an encouragement to your mother.

He was much concerned about his two nephews abroad on which he dictated a letter for them, which is as follows.

Dear Nephew,

" THE words of your dying Uncle, the laſt Letter from him, ſhould have ſome weight; " and my earneſt deſire that it may have weight in " order to your eternal ſalvation, is the reaſon of my " employing ſome of my laſt minutes, by a borrowed hand, to commend unto you to make earneſt of " religion, and not to reſt content with a dead, dry, barren profeſſion. I can tell you, ſince I came to " this bed of languiſhing, I have found a full proof, " that Religion is a real, uſeful, noble, and profitable thing. I have been helped through the mercy of God, during my lying here, to rejoice in the " goodneſs of God, and ly compoſedly and pleaſantly; nothing but religion, nothing, nothing but "

" the power of the grace of God can have that effi-
" cacy, to enable me to do ſo: and having found it ſo
" ſteadable a friend, I could not but commend it to
" you. 'Tis a day of power that only will engage you
" effectually, and will prevail with you to engage in
" earneſt. A providence like this may rouſe ſome
" preſent affections, that will go off in an empty
" flaſh again; but it muſt be a renewing work of
" grace that will fix an abiding anchor. The Lord
" in mercy engage your heart to him, that you may
" find how good he is to the ſoul that ſeeks him, as
" I do this day to my joy, and hope to do more fully
" in a little. I could not but commend the Lord to
" you, having found ſo much of his goodneſs; I ne-
" ver found ſo much when I was in health and pro-
" ſperity, as I find now in ſickneſs and languiſhing;
" I find he makes all things to be his peoples for
" good, ſickneſs or health, or diſeaſes, or whatever
" they be, all is good; and I find all for good. I am
" longing to be away, and I muſt break off. If God
" be pleaſed to bleſs this advice from a dying friend,
" we will meet, and meet comfortably in the higher
" houſe; I mean, if ye comply with the deſign of
" the advice. I fear the influence of the place you
" live in, want of lively ordinances, and the con-
" verſe of lively chriſtians may endanger you. Con-
" verſe much with the word of God, be much in ſe-
" cret prayer. God can give a good appetite, and a
" ſtrong ſtomach, that out of a very ſapeleſs piece
" of nouriſhment, can fetch ſomething that will give
" ſtrength, and make coarſer food ſubſiſt and nouriſh
" too. However, aſſoon as you can, ſeek after lively
" ordinances; endeavour by all means to draw up
" acquaintance with the Saints, *the excellent ones in*
" *the earth*, that fear God.

Dear Nephew,

" I Remember kindly your wife, and I adviſe you " in that place, where you can ſcarce have acceſs " to any ordinances, and cannot but be expoſed un- " to many diſadvantages and dangers in point of " religion; I adviſe you to take the firſt opportunity " of coming out of *Babylon*, and ſettling your buſi- " neſs where ye may be under lively means of grace. " I know you are a child of many prayers, and you " were prayed back from the gates of death; and " now I wiſh that you may give evidence, that " you have been prayed back indeed for mercy to " yourſelf, I ſhall be glad that this advice from a " dying man come to be any wiſe uſeful to you. " The Lord be with your ſpirit. You cannot expect " from any one of my condition a digeſted, poliſh'd " letter; but I ſpeak the words of ſoberneſs, and " full compoſure of mind, bleſſed be God. Let your " kindneſs to the dead appear in your kindneſs to " my dear widow, whom I leave behind, and my " ſix children; ſhew your concern with both."

Tho. Halyburton.

To ſome preſent he ſaid, O ſirs, I dread mightily, that a rational ſort of religion is coming in among us; I mean by it, a religion that conſiſts in a bare attendance on outward duties and ordinances, without the power of godlineſs; and thence people ſhall fall into a way of ſerving God, which is mere deiſm, having no relation to Chriſt Jeſus, and the ſpirit of *God.* To his collegue he ſaid, dear brother, let not *modeſty* hinder you from laying out your talent that *way; God* has given you abilities. Well brother, *to encourage* you, I muſt tell you, I muſt ſay it, your co

converſation has been a bleſſing to me; our mutual communication about the concerns of the Lord was reviving. It was after a ſweet night's communication of this ſort, that God took the burden of my ſon *George* off me; and brought me to ſweet ſubmiſſion in the proſpect of his approaching death. O if we could be concern'd about God's intereſt, he would look well to ours.

Then he ſaid, if I had all our brethren preſent now, I would tell them how much 'tis upon my heart, that they may maintain brotherly love, and beware of diviſion. One ſaid, I have obſerv'd that that has been many times the greateſt trial of the church of *Scotland*. Alas! the fatal lengths that diviſion came in time of perſecution, and not without the influence of ſome by their preaching, has brought us to that paſs, that we are not like to recover. He ſaid, O what a care has God of me, that's hiding me from the evil to come? I was willing to ſtand my poſt with you, to ſtand and fall with the church of *Scotland*; but my maſter is calling me off. O, I pity, I pity them that ſtay behind. I am no prophet, I do not pretend to prophecy; but I'm perſuaded a ſtorm is coming on this church. One ſaid, I hope, brother, the Lord will not quit his room in *Scotland*. He anſwered, indeed I hope no; but I much doubt if this generation will be honour'd to do God great ſervice and ſee good days. I do not much wonder that he has laid me by: But however, they that *keep the faith* and *fight the good fight*, ſhall have abundant peace. Well, well, ſirs the day muſt break, I hope, I hope the Lord will ariſe, and the church will be made a wonder, he'll ſay. *Lo! this people have I form'd for myſelf*, he can make a *nation to be born at once*.

Often he ſaid, this day O how compos'd am I! what a wonder to be ſo, while I ſee the evident ſymptoms *of my diſſolution*! and cried often, as in the *ſong when ſhall the day break and* the ſhadows flie

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way? Turn my beloved and be thou like a roe or a young hart upon the mountains of Bether. I'm longing *to be diſſolved and to be with Chriſt that's far better.*

When a miniſter's ſon came in, he ſaid, *John* you're going to get another leſſon from a dying man. you got one from a dying father, and now another from a * ſecond father; Then telling how kind the Lord was to that miniſter when dying he ſaid, I have found much of God's goodneſs too I did not think to come near too, but I was deſiring and panting after a ſhare of his happineſs; and now God has given it me. And now, *John*, I charge you, trace your father's ſteps, as ye'll be anſwerable at the great day. O ſerve the Lord, and for your encouragement I tell you, man, he's the beſt of maſters; be encouraged, to ſeek God, beware of the vanities of youth; and take heed to your ways, according to the word of God. The Lord bleſs you, and bleſs your ſiſters, and make them in their younger years to ſeek God, and it will be well with you. The reverend old man your grandfather, your father look'd on him as an orphan; be you as a father to him, be dropping ay the word of life to him, and have a tender care of him; 'tis the way to obtain a bleſſing. Pray for me for patience to the end, that I may win to praiſe him. I many times had a miſtun'd voice, but, which is worſe, I had a miſtun'd heart; but I'll get all right tun'd above.

* This he ſaid becauſe that young man was recommended to his care.

To a miniſter that came from *Edinburgh* to viſit him, he ſaid, come and ſee your friend in the beſt caſe that ever you ſaw him in, longing for a deliverance, and *haſtning to the coming of the day of God, waiting for the ſalvation of God*, on a bed of roſes, *tho' nature* and ſkin ſay not ſo, a bed perfum'd. And *man, I* ſent for you, I long'd to ſee you, that I might *give you* encouragement in an ill world to preach th

the goſpel, and ſtand by Chriſt, that has been ſo good to me. This is the beſt pulpit that ever I was in, I'm now laid on this bed for this end, that I may commend my Lord. He anſwered, its a great bleſſing that he commends himſelf to you, and I deſire to bleſs him on that account. To which he reply'd, yea, he commended himſelf firſt.

September 20th, In the morning when a miniſter aſked how he was, he ſaid, I am compos'd waiting for him. To which he reply'd, you ſee how kindly he deals with you, he's both antidating in your ſoul heavenly exerciſe, and heavenly enjoyments. On which he ſaid, he is preparing and making me *meet for the inheritance of the ſaints in light.* The miniſter ſaid, he deals ſo tenderly with you, that he gives you little ado but to praiſe. He anſwered, I have reaſon to deſire the help of all to praiſe him; *Bleſs the Lord O my ſoul, and all that's within me magnify his holy name.*

A little after that, one ſaid, have you no pain with the purging? He anſwered, yea, yea, indeed have I; but I have no complaint. And ſaid he, I'll be preſented *without ſpot*; and I'll get a clean bed, white and fair. O he's good to me!

To ſome entring the room he ſaid, indeed you're all very welcome, ſirs, I am taking a little wine for refreſhment, and in a little I'll get my wine freſh and now in his kingdom of glory; I dare ſcarce allow my thoughts to run directly upon it; I muſt look aſide, leaſt I ſhould be overwhelm'd. But I rather ſpeak than ſpare of him who has done wonderful things for me, and has kept me this day in a perfect calm. One ſaid, you have got, I truſt what your heart can deſire to make you meet for going thro' the valley of the ſhadow of death, ſince *Wedneſday* that you had your own trial. He anſwer'd, *Weeping may endure for a night but joy comes in the morning.* 'Tis but a little and I ſhall get that reſt, I

getting the earneſt of it. 'Tis but a little and I'll get himſelf. *Light is ſown for the righteous and gladneſs for the upright.* O! when will it come that I *may* win there where I'll conceive aright of glory. *I cannot order my ſpeech now, becauſe of darkneſs:* But I long to behold it. I have the patience to wait until he come. I have experienced much of his goodneſs ſince I lay down in this bed. I have found that *tribulation works patience, and patience experience, and experience hope.* And I have found the *love of God ſhed abroad* in my ſoul. Then turning to his wife, he ſaid, come away, my dear, and encourage yourſelf in the expectation, that under the conduct of the ſame captain of ſalvation ye'll come hither, and caſt yourſelf and your family upon the Lord; encourage yourſelf, *God liveth*; bleſt be my redeemer the rock of my ſtrength.

After that, to his ſon, he ſaid, I'm going to die, I'm to be a bridegroom the day, at leaſt, I'm to be the bride; I'm going home to my God, and I hope your God: And be ſure that you be with God oft, and if ye be oft with him, ye'll be where I am. My dear, ſeek God, ſeek him, and ſeek him early, and he'll be found of you. *The angel that preſerved me, bleſs the lad.* Mind, *David*, that I have commended God and his way to you. Then he ſaid, O! ſirs, if there were a day of the power of God going alongs, and God gripping the hearts of youth. *Poor thing*, read your book, and be a good ſcholar yourſelf, and be ſure to ſeek God, that he may teach you.

Then he ſaid, who is like him? Oh! what he has allowed me this night! I know now the meaning of that word, 'aſk what ye will in my name, and ye ſhall receive it.' I ſay, the Lord has even allowed me to be very homely in every circumſtance, and I *have thought*, I was e'en minting at it.

Then to his daughter he ſaid, come Margaret, I *muſt again* commend to you my God, and his ways. Be

Be an encouragement to your mother: Mind the many exhortations I have given you, and deſpiſe them not, and ſave your own ſoul: And cry, that by a day of his power, he may bring you to ſound ſincerity. You have loſt a loving father: It will be God only that can make him up: But God can do more; and indeed we muſt not compare fathers. Your father and mother have given you to God; do not you give yourſelf unto the devil. In all things, aim at pleaſing God; and, my bird, ye'll never rue it.

After that, he caus'd his ſon come to him, and ſaid, *David*, keep not near vain perſons, any body that will ſwear, or lie, or ſpeak any thing that is baudy, or that will break the ſabbath-day, come not near them; and pray that God may give you a better memory to mind the ſermons, and ſtay your heart.

Then he ſaid, O let us exhalt his name together. O glory dwells in *Immanuel*'s land. I long for the fragrancy of the ſpiced wine. 'Stay me with flagons 'comfort me with apples; for I am ſick of love.' Then he cauſed a miniſter to pray.

Thereafter, to a miniſter that came in, he ſaid I'm *come to Jeſus the mediator of the new covenant*; I'll be in among the bleſſed company that ſtand by; I'll be in with that aſſembly above, where *the lamb in the midſt of the throne*, has the precedency: And now I wait for his ſalvation; glory to him. *What ſhall I render to God? Let us exalt his name together*; he has done wonderful things for me. I've been many a day fear'd, how I ſhould get through the valley and ſhadow of death. One ſaid, 'tis a mercy, ſir, the Lord has taken away the fears of death, before death come. He anſwered, O there's much in this, he has wrought as for the ſelf ſame thing! Since I was laid down here the Lord has carried on a work of ſanctification *on my ſoul*, that makes me meet for heaven.

After prayer, by ſome of the miniſters, it was aſke

dying old, old, and ſatisfied with days ;
going to die, *a hundred years old.* I'm l
of corn fully ripe. I have ripen'd faſt, t
been under a bright ſun, a day when the
teouſneſs ſhines, and I've brave ſhowers

After a little ſilence, he ſaid, I've be
and I have wakn'd as refreſh'd ; and no
I ſay ? I can ſay no more to commend th
for want of what to ſay, but for want of w
with to expreſs it. We'll ſirs, ye'll me
culties and diſcouragements ; but this r
age you, ye ſee God owns his ſervants ;
not his ſervants own him, and rejoice i
deſpiſe what enemies can do, when the
ſo much for them ? God has kept my h
and my judgment for the beſt piece o
ever I had. Bleſt be God, my head and n
ſo ſound. Tho' many a time, a vain he
away, and carried me down the ſtream

came in this morning. One ſaid, his dealing with you has been very uncommon. He anſwered, very uncommon indeed, if ye knew all that I know; yea, but therein is the glory of the Lord, that he makes the weak ſtrong; the *excellency of the power* is the more remarkably ſeen. The other replyed, there's a borrowed perfection. He anſwered, yea, yea, that's perfection; glory to him for that perfection. The other adding, and as all our righteouſneſs comes from him, ſo does all our ſtrength. He ſaid, yea, yea, now may ye all aſcribe to him the *honour of his name*; may ye be all engag'd by this unto the Lord himſelf and eſtabliſh'd in his way; the glory is his, his only and engagement of heart, as conſequent to the diſcovery, ſhould be to him only: 'Not unto us, not unto us, but to thy name, O Lord be the glory.' O the ſweetneſs of a Creator to a creature!

Having continu'd his diſcourſe a while to thoſe about him, he ſaid, O this is the moſt honourable pulpit that ever I was in! I'm preaching the ſame Chriſt the ſame holineſs, the ſame happineſs I did before: I have much ſatisfaction in that, *I'm not aſhamed of the goſpel* I preach'd; I was never aſham'd of it all my days, and I'm not aſham'd of it at the laſt, when I'm put to the trial in the bed of languiſhing: Bleſt be God, we are all agreed in that, that 'tis *the power of God to ſalvation.*

After that to a miniſter that had come from *Edinburgh*, he ſaid, now tell my honeſt friends at *Edinburgh*, tell them *what God has done for my ſoul*, and encourage them to hold on their way, they are a bleſſed ſeed, and beſide theſe, to chriſtian acquaintances. I'm very willing it ſhould be told how good God has been to me. Are we aſham'd of the goſpel? Will theſe experiences of the reality of religion be blown out of *our minds?* Here I'm now a man, a weak man *in hands with the* king of terrors, rejoicing in *hopes of the glory* that's to be reveal'd, and that

the death and reſurrection of a deſpiſed Ch
miniſter anſwered, ſir, I believe you know
friends at *Edinburgh* will be very well ſati
mercy from the Lord has been ſhown to yo
ply'd, all that fear God may be glad. Inde
ted, as ſtrength would allow, when the be
this trouble was on me, at that, ſhew me a
good; and indeed I think God has ſho
token for good.

Then to ſome preſent he ſaid, 'tis an ill t
I'll tell you, ſir, it was this ill time that has
all this; it has weighted my ſpirit, the dar
was ſo uneaſy; But may be I took more ca
ſhould have done: We truſt God too little.
my judgment, and he has continued my j
Then he deſired a miniſter to pray, and ſai
us exalt his name: Truly the lines are
pleaſant places, and I have gotten a goo
tage.' Now pray; but be ſhort, becauſe I fi
alteration on my body; and praiſe him, O p
praiſe is comely.

After prayer he ſaid, Chriſt is exalted;
not terrible, death's unſting'd; the curſe of
law is done away.

To a gentlewoman he ſaid, I long for his ſa
I bleſs his name I have found him; I'm tal
bleſſing him, I'm dying rejoicing in th
Well, ſaid he, I long to be in promis'd lan

He apprehending himſelf very low, ſaid, h
ſaying, Lord Jeſus receive my ſpirit——co
Lord Jeſus receive this ſpirit
* i. e, fluttering. 'ring within my breaſt like
to be out of a ſnare.——W
I hear him ſay, 'ariſe my love, my fair one, a
away, the winter is paſt, the rain is gone ov
Come ſweet Lord Jeſus come and take me by t
hat I ſtumble not in the dark valley of de
id, he has been pleas'd to ſet his love upo

he will help through in this laſt conflict; for his word is ſtill the ſame. *I'll never, never leave, nor forſake you; he's able to ſave to the uttermoſt.* He anſwered I know that.

A little after, the other ſaid, we have brother ſuch a view of his love and glory that ſhall be reveal'd, that ſhall excite to praiſe and thankſgiving, that'll be the eternal ſong of the redeemed. You're beginning that ſong now. He anſwered, ay, ay, bleſſed be his name.

Then he prayed, and ſaid, pity me, and *let me depart in peace; for my eyes have ſeen thy ſalvation.*

When a miniſter ſaid, do you deſire one of us to pray? He anſwered, yea, yea, pray that I may win comfortably over. One ſaid, he has need of ſome refreſhment. He anſwered, I have meat to eat. Pray, ſaid he, that, like a good ſoldier, I may ſtrike the laſt ſtroke.

After that, he ſaid, *I wait for thy ſalvation* —— How long? come ſweet Lord Jeſus:——O come ſweet Lord Jeſus, take me by the hand. Then he caus'd a miniſter pray, and ſaid, pray, pray and praiſe.

After that, he ſaid, 'come Lord Jeſus; I have waited for thy ſalvation.——I wait for thy ſalvation, as the watch-men watcheth for the morning.'——I'm weary with delays.——I faint for thy ſalvation.—— Why are his chariot wheels ſo long a coming?—— He's trying my patience,——He's trying my patience. O what means he to ſtay ſo long? I'm like to faint with delays.

Then having reviv'd a little he ſaid, draw the curtains about me, and let me ſee what he has a mind to do with me. This done, after a while's ſilence, he ſaid, *whence is this to me?* There's a ſtrange change within this half hour. Ah, ſaid he, I'm like to be *ſhip-wrecked to health again*; I'm fear'd for it, and *tremble* at this, ſirs. O what ſort of providence is this

this? I was in hopes to have been at the end of my journey; and now I'm detain'd with a croſs wind. I deſire to be patient under his hand; but he muſt open my heart to glorifie him. Then he ſaid, pray for me; pray for me, that none that fear him may be aſham'd on my account.

After that he ſaid, 'I have loved the habitation of thy houſe, and the place where thy honour dwells. Thou that knows all things, knows I love thee. Lord I may not want thee.'

Then to the miniſters he ſaid, 'brethren, go and pray to the Lord for me. One ſaid brother, I'm not diſappointed in that reviving you got. The Lord, calls to ſubmiſſion to his will; he does *all things well*; he has giving you wonderful aſſiſtance hitherto. He anſwered, I find corruption vigorous and ſtrong, ſo that I have no reaſon to quit my poſt, no not for half an hour.

Thereafter he ſaid, O that I could bleſs the Lord, ſuch a wonder of mercy as I've been made. When he was breathing forth a paſſionate longing after his diſſolution, one ſaid to him, you have reaſon to account God's kindneſs to you very ſurprizing ſince now theſe three days paſt you have had ſo much of ſenſible comfort without interuption, and ſome of the greateſt men in the church of *Scotland* have been ſore and long toſs'd with deſertion, and have not had at death the half of your conſolation, have not got the half of theſe manifeſtations that you have had. He anſwered his loving kindneſs is indeed marvellous to me: *What am I, O what am I, that he has brought me hitherto!* What I have is not a flaſhy and very ſenſible joy; yet I bleſs, I bleſs his name I am much compos'd, and have ſolid clear ſcripture manifeſtations of God, and the things of God.

To the apothecary he ſaid, I thought to have been away, and I'm come back again: I'm glad to be gone, not that I'm wearied: He has not allow'd

fretting thought to vex me. O I'm a monument, a monument of the power of God. My trouble is great, but I'm helped to bear it: And in ſo far I'm a martyr as well as a witneſs. My great deſire has been theſe many years, to ſuffer for the truth of our religion; and now God has given me the greateſt honour, to be a living witneſs to it, and a monument of it; that 'we have not followed cunningly deviſed fables.' I'll be at heaven ſhortly; I'll come there by the word of my teſtimony, and the blood of the lamb: All is of grace: He has choſen me, called me juſtified me, and ſanctified me by his grace: *He gives grace and glory*, theſe are brave gifts.

Then he ſaid to the miniſters, after many apologies *&c.* That he as a dying man begged them to repreſent to the enſuing ſynod, that they would keep up brotherly love, the unity of the ſpirit in the bond of peace, and with the outmoſt care avoid diviſive courſes, whatever temptations they might be under to theſe. I'm concern'd, ſaid he, as long as I'm in time for the church; I even pity you; O let all of us bide by him. O that the miniſtry of *Scotland* may be kept from deſtroying the kirk of *Scotland.* O that I could obtain it of them with tears of blood to be concern'd for the church! Shall we be drawn away from the precious goſpel, and from Chriſt?

To one of the ſtudents he ſaid, if I had you lads all about me now, I would give you a leſſon of divinity: However, this will be a ſtanding witneſs of the reality, ſolidity, power and efficacy of theſe truths I taught you for by the power of that grace reveal'd in theſe truths, here I ly pain'd without pain: without ſtrength, and yet ſtrong. I think it would not be a loſt ſeſſion this, tho' you were all here.

To a citizen he ſaid, ſir, I'm a monument of the great *goodneſs* of God: There are but a few name *in this place* that ſet their faces heaven-ward; be *courag'd* to go on. The Lord bleſs you and

ſay

family; you have been a kind neighbour. Then he ſaid, they 'that are planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.' I am planted in the houſe of God, here's an evidence of it, I'm but young, and yet *the child is going to die an hundred years old.* In winter laſt I thought I was going to be caſt as a withered ſtick over the dyke; and now the dead ſtock that was cut, has budded again and grown a tall cedar in *Lebanon*.

After a pauſe, he ſaid my body complains of pain, but I complain of none. I was never more myſelf all my life, than in this ſickneſs: I was never more indebted to grace. Ah I miſtook myſelf, O curſed ſelf. I would been ov'r eaſily away without all this † ſcouring, and yet I'm ſcouring away to heaven: I thought to win away with this rubbiſh; but my God ſees meet to purge me of all my droſs; he's keeping me, and he'll have me as *gold purified ſeven times* ere I go hence; and I'll be bravely purg'd and get fair clean garments waſhen, and *made white in the blood of the lamb*; and the enemy that accus'd *Joſhua* the high prieſt, dare not accuſe me for filthy garments; Yet not unto us, not unto us; O there's a beauty there! would you have a mark of a true chriſtian? here it is, to ſtrike at the bearing down of ſelf in all its moſt ſubtile actings. I'm full of ſores, ſaid he, but all my bones ſhall praiſe him.

† Meaning the flux.

Then he preſs'd the miniſters to diſcourſe to him and ſaid, I deſire to hear the word read, the word preached. Many times when I thought on the worthies that liv'd in the days of old, I ſaid, I was as one born out of due time; but now I think I'm born in due time, for I'll ſee Jeſus, O ſweet Jeſus that delivers from the wrath to come! I'll ſee *Elijah* and *Moſes*, the great old teſtament prophets; I'll ſee the two great mediators, the type and the antitype: The three diſciples got a ſweet and glorious ſight of Chriſt in

in his transfiguration; this was indeed an edifying and confirming ſight allowed to the diſciples for ſtrengthning their faith againſt the objections of the unbelieving *Jews*, and the ſhaking trials they were ſhortly to meet with. Was he deſpiſed as a mean and meer man, and his godhead diſown'd? Lo! here he appears in divine majeſty and glory. Did they ſay that he was againſt the law? Lo! here *Moſes*, by whom the law was giving, paying reſpect unto him. Did they ſay that he was not the promiſed Meſſias foretold by the prophets? Lo! here *Elijah*, the greateſt zealot among the old teſtament prophets, owning and honouring him. Was he reproached as a deceiver of the people? Lo! the voice from heaven ſaith, 'This is my beloved ſon in whom I am well pleaſed, hear ye him.' Yet this ſight was of ſhort continuance, and terrible while it laſted. But in heaven we ſhall have a more glorious and abiding ſight, we ſhall behold 'his glory, we ſhall be made like unto him, for we ſhall ſee him as he is: Lo! this is our God, and we have waited for him!' When his people are in trouble, the wicked ſay, where's your God; but wait the iſſue till their deliverance come, and then they can ſay, lo! This is our God. O ſaid he, I'm full of matter I know not where to begin or end: The ſpirit of the Lord has been mighty with me; O the book of God is an unco' thing! 'Tis written within and without! I never ſtudied it to the half of what I ſhould; but God has given me much of it together. Never was I more uneaſie in my life, and yet I was never more eaſy; All my bones are like to break, they ſtick through my ſkin, a hand is a burden to me, my mouth's a burden, *&c.* and yet all eaſy: 'Not unto us, not unto us.'——O there's a beauty there.

Then to his wife he ſaid, O my ſweet bird, are *you there?* I'm no more thine; I'm the Lord's. I

remember on the day I took you by the hand, thought on parting with you; but I wiſt not how I get my heart off you again, but now I got it done. Will not you give me to the Lord, my dear? Then ſeeing her very ſad, he ſaid, my dear, do not weep, you ſhould rather rejoice; rejoice with me, and let us exalt his name together; I'll be in the ſame family with you: You muſt even ſtay a while behind, and take care of God's bairns.

In the night-time he ſaid, ah St. *Andrews*, I'm afraid 'tis coming to that with it, that the power of religion will wear quite out among Profeſſors in St. *Andrews*, and that they'll not ſeek after the influences of the ſpirit in ordinances.

When wakned out of ſleep, he ſaid, I'm lying pleaſantly, and waiting patiently till he finiſh and perfect what concerns me. God is with me ſtill, and he will be with me: I'll be cold within a little, and I long for it, I long for my diſſolution. O who would not ly in this pickle till they be all waſhen away! one ſaid, he'll be ſore lying. He anſwered, I have no ſores, he has bound up all my wounds. 'The gods that the blinded nations fear are but lying vanities, but the God of *Iſrael*, the portion of *Iſrael*, is not like them.' I'm now in the hands of the king of terrors, and within a little I'll be out of them: I'm now hand in hand to grapple with the laſt enemy, and I find 'tis a conquerable enemy; I'm *more than a conqueror*. One ſaid, a ſtrange champion indeed. He anſwered, I! *Not I, but the grace of God in me; by the grace of God I am what I am. The God of peace* has *bruis'd Satan under* my *feet*. Ye ſee affliction is no mark of God's diſpleaſure: I oft wondred how the martyrs could clap their hands in the fire; I do not wonder at it now: I could clap my *hands, tho'* you would hold burning candles about *them and think it* no hardſhip, tho' the flames were *going round* about them: And yet I would cry, ar

not be able to bear it, if ye would but touch my toe, if the Lord withdrew.

Then he ſaid to one, after a ſhock he had, find you any alteration in my pulſe with this? *Anſ.* No, 'tis as vigorous as yeſterday. Well, well, ſaid he, I'll wait chearfully. One ſaid you're well hir'd to it, as ye uſe to ſay yourſelf. He anſwered, I am ſo. I'll wait till I be all waſhen away; but my tongues my glory, to *render the calves of* my *lips*. God has given me my head and my tongue to praiſe his name I loſt my ſpirits: God has given me my ſpirits again.

September 21ſt, about three in the morning, he ſaid, and is it the ſabbath then? This is a brave ſabbath, the beſt that ever I had: My pleaſant *George* on a ſabbath night went into his reſt? I beſtowed him on my God: Bleſt be his name, he made me content: I would even have given him all my bairns that way, and I hope it ſhall be ſo; bleſt be his name.

After a little pauſe, he ſaid, ſhall I forget *Zion*? nay let *my right hand forget her cunning, if I prefer not Jeruſalem to my chiefeſt joy*. O to have God returning to this church, and his work going on in the world; if every drop of my blood, every bit of my body, every hair of my head were all men; they ſhould go to the fire to have this going on.

And after that, to ſome he ſaid, O ſirs, I could not believe that I could have born, and born chearfully this rod ſo long; this is a miracle, pain without pain; and this is not a fancy of a man diſordered in his brain, but of one lying in full compoſure. O bleſt be God that ever I was born. I have a father, a mother, and ten brethren, and ſiſters in heaven, and I ſhall be the eleventh. O bleſt be the day that ever I was born. O if I were where he is, and yet for *all this*, God's withdrawing from me would make me as weak as water. All this I enjoy, tho' it mi-

miracle upon miracle, would not make me ſtand without new ſupply from God. The thing I rejoice in is, that is altogether full, and that in the mediator Chriſt Jeſus there's all the fulneſs of the Godhead, and it will never run out.

After a while's ſilence, ſome having heard him groaning, he ſaid, 'tis not for pain I'm groaning, but for the poor church of *Scotland*, and for the cup of indignation in the Lord's hand that's going about. I have been days, weeks and months in terror, thinking what would I do in the days of peſtilence; but now I ſee in him there's ſafety, and that an inviſible God can keep from a viſible ſtroke; but O 'tis a ſtrange thing to conſider how an unbelieving heart could not truſt him; but now I'm keep' in perfect peace. The name of the Lord's a ſtrong tower; here's a ſtrong tower: And he that dwells under the ſhadow of the moſt high ſhall abide, and not be afraid. O the book of God, ſirs, is a rich treaſure, a ſweet book; make all much uſe of your bibles.

Then to his wife, he ſaid, O wait upon him, for he's a good God to his own, and he never takes any thing from them, but he gives them as good, and better back again; ye'll get himſelf. My dear, we have had many a ſweet day together; we muſt part for a while, but we'll meet again, and ſhall have one work in the praiſes of God, in the praiſes of the lamb. O how wonderful is it! and let my ſoul wonder, O to get a diſcovery of him, eye to eye; 'tis ſo much in-liv'ning. *'Tis life eternal to know* the living God *and Jeſus Chriſt.* I will not ſay with *Job when 'tis morning, when will it be evening?* no, I dare not ſay it: It will be but a little while, I'll get reſt.

Then to ſome preſent, he ſaid, do ye think that he'll come and receive the *priſoner of hope* the day? *Whether* he do or no, holy and righteous is he, but *I confeſs*, I long for it. This is vaſtly more that I *am bearing* than many deaths, and yet the Lord bears

bears up ſweetly with his power. Were it not t
power of grace, nature would diſtract, under what
have upon me even now, but the Lord upholds m
I do not weary; but the hireling longs for his wage
He ſeems in his adorable wiſdom to try me furthe
and holy and reverend is his name; he is not wan
ing to me. One ſaid, well that's enough, if he's no
giving you a heavy burden to bear, he gives yo
ſuch remarkable ſupply. He ſaid, I deſire only grac
to be *faithful to the death* unto the Lord Jeſus, unt
my God, until I come to the land of praiſes, eve
to *Jeruſalem's* gates to pay thanks to the name o
the God of *Jacob*. One ſaid, you have his promiſ
for through-bearing and he cannot fall in perform
ing it. I hear the defluxion has been uneaſie to yo
that night. He anſwered, yea, yea; but O keep m
from impatience, or charging my God fooliſhly. On
ſaid, 'tis weak faith that cannot believe, when it ha
ſuch a ſupport of ſenſible comfort, as you have. H
anſwered, the hundreth part of this trouble woul
have put me into a diſtraction, if the Lord had no
ſuſtained me. This is his day, 'tis his holy reſt. I
long for the reſt; I long for this diſireable reſt. On
ſaid, well, you have reached a will ſubmiſſive to his
He anſwered, it takes a great deal of hammering t
poliſh us, and make us meet for the inheritance of th
ſaints in light.

To his ſon, he ſaid, my dear *David*, I'm lying her
man, finding how good God is; and I would fain
have my *David*, I would fain have you God's, and
acquaint with his way, that when I'm dead, I may
live in you, and you may tell to the generation no
born, how good God is. O man, if I had you a ſeek
er of God, I would think myſelf happy in it. Then
miniſter aſk'd, if he ſhould pray. He anſwered, yea,
yea, pray for me.

After prayer, he ſaid, this night my ſkin has bur
my heart has panted, my body has been bruis'd

the bed with weakneſs, and there is a ſore upon me that's racking my ſpirit, and my heart has been ſometimes like to fail; and yet I cannot ſay, but the Lord after all this trouble holds me in health in the midſt of all. If the Lord ſhould give ſuch ſupport, and continue me years in this caſe, I have no reaſon to complain. One ſaid, no hypocrite is able to counterfeit that language in ſuch a caſe as you are in. He anſwered, 'tis a great wonder to me, as to any about me. Brother, I know not whether I may not deſire you to beg of the Lord, with reſpect to this poor body, even to pity and to ſhort'n, if it be his will, my trial; the hireling longs for his wages; but I have reaſon to do it with ſubmiſſion.

Thereafter, he ſaid, my body has got ſuch a hurt, that I believe I will ſcarce recover it; and that's the thing that keeps all my body in a fire. The panting for want of breath is over; but O 'tis the mercy of God that keeps me compos'd. This trouble of my bowels draws my ſtomach, and altogether as if it were with cords: And yet I muſt ſay, 'what am I, and what's my father's houſe, that God has brought me hitherto!' one ſaid, you've reſign'd yourſelf to his will and pleaſure; and he'll ſtrengthen you with patience; he gives ſtrength for the burden. He anſwered, he has done it hitherto, I have a heart warm to God, and I have a carnal heart too. One ſaid, corruption will remain while in the body. He anſwered, but I long to be away, to get a deliverance. One ſaid in due time that'll come. Then he ſaid I'm lying here, and the Lord helps me to wait for that conſolation that's in Chriſt, that will fill me with admiration to eternity: But I have already the pleaſant peaceable fruits of righteouſneſs, and ſweet compoſure. I had what was worſe than a thouſand deaths, and he has *held me* by the hand.

To the miniſter he ſaid, the Lord has been ſtill *with me.* I'm carnal but I long for a deliverance fro

verance from this trouble; if God lengthen it if he give moe troubles, then why not, righteous is name. I know not what alteration may be. ıg indeed for a ſhare of that everlaſting reſt; and nfeſs I'm like a bird on the wing, and I would be at *Immanuel*'s land, where the tree of life is. ll, all this is encouragement to you to acquaint rſelf with God; you ſee religion is advantageous *it's the gain of godlineſs*. All theſe ſoft clothes are ſacking about me; and yet I have perfect eaſe pirit. My breaſt is drawing together, as ſore as it e with cords; and ſtill the Lord keeps compoſure. ıat's this! I could have ſcarce believ'd, tho' I had n told it, that I could have been kept in the right rciſe of my judgment under this racking pain. e drawing of the breaſt ſeems to me to be, as if ere all hung together, all pull'd together: So t I would make that improvement, whatever come t, I'm ſure I'm a demonſtration that there is a lity in religion; and I rejoice in this, that God has ıoured a ſinful worm, ſo as to be a demonſtration his grace. I'm preaching the goſpel, I have a diſ- ıſation committed to me, ſhame belongs to me; ı a ſinner, the praiſe of all belongs to him; *rthy is the lamb, to receive glory*. I hope I ſhall rtly be at that glory I've been long expecting: ' I come not near Mr. *Shield*'s glory nor Mr. *An- ſon*'s, &c. only, O if I were in, I'll be well enough be well enough when I win in. Dear friends a- ıt me, take the commendation of my hand; while ve I muſt preach the goſpel: He has given me a ıile yet here, that ſhould ſtill to commend him. ıe word ſpeaks, providence ſpeaks in me; and if ere be a deſpiſing of the goſpel under this new diſ- very, take heed, it will ſtill make it the worſe with u. Glory to him that ever he revealed himſelf; *he's free in his love*. I was wallowing in

cerned, becauſe the Lord in ſome meaſure h
away that inclination to limit him as to th
though ye may be ſure the hireling longs
wages. He cauſed read Pſalm. lxxxiv. and
latter part of it, and pray: And after prayer,
ing joined in ſinging, ſaid, I had always a n
voice, a bad ear, but which is worſt of all, a n
heart; but ſhortly when I join the temple ſe
bove, there ſhall not be, world without e
ſtring of the affections out of tune. And af
he cauſed one of the miniſters read to him, w
tor *Owen* had ſaid of this temple ſervice above,
book on the perſon of Chriſt, often this day
bleſsGod he had been helped to give ſuch a te
to God's ways.

To ſome that came from church, he ſa
have been in the aſſembly of God's people, th
able aſſembly wherein communion and fell

ie in God, and bleſt be his name. Tho' I wa
e well near the ſaying, my *hope my ſtrength, i*
ſhed from the Lord: yet the Lord rebuked that
unbelief was very impudent in urging ſuggeſt
i. A ſhadow of a difficulty will fright, and la
on my back. I'm nothing, leſs than nothing,
ſinner; but mercy does all, I bleſs his name
he himſelf has ſaid it, and done it; and now
lying his debtor not able to pay a mite of it.
'hen to the miniſters he ſaid, now I would fain
, ſirs, hear of the goſpel, hear of Chriſt. On
:h the miniſters preſent diſcourſed a while on
promiſes of God, the faith and experiences o
ſaints in former times. The Lord, ſaid he, ha
ed dealt wonderfully with me; he has taken me
of *the miry clay and ſet my feet on a rock*; he
come in the watches of the night, and calmed the
es of the raging ſea. I expected no ſmile when I
: this trouble; and many a time I've been this
ter at ſaying, I'm like to be a branch that's wither-
ınd caſt over the hedge; I brought all this ſtrait
nyſelf; and I thought, if I could win away creep.
with terrors, to be plunged into eternity with a
ıdventure, it was fair. *praiſe is comely*: I am one
ıe chief of ſinners very kindly dealt with; *whence*
his to me!
.t night, he ſaid, there will be a turn. One ſaid,
, no doubt of that; your defluxion is already
d up. He ſaid, I take ſhivers, that I am hopeful
my deliverance coming, under the conduct of the
.t captain of ſalvation, I'll ſhake hands with the
; of terrors; tho' one fit of ſickneſs would but take
y my tongue, another my ear, another my throat
be content. One ſaid, that's a mercy. He ſaid,
yea, the troubled ſea, a mind fretting, riſing up
:bellion againſt God, is uneaſy. I bleſs him for
mercy in the violence of my trouble; he k
rom daring to entertain a harſh thought of

he held me by the hand: and I ſee now what corruption is, even while under the moſt of God and his goodneſs: I have been kept under a continual fear of my ill heart. Theſe are the two worſt enemies I have, ſelf with its fair ſhews, ſecret inſinuations and unbelief, ſtruggling hard againſt me. 'Tis a mercy he gives me now and then, when I am able to ſpeak, leave to follow the old trade, to preach and commend Chriſt; I think he has given me good cauſe. Sometimes I find it ſafer for my body and head, to hear others ſpeaking.

After he had lien quiet a little, to his wife he ſaid, O! my dear, I was juſt praying for you and your bairns, and commending you to your God, and my God, to our fathers God. Being much troubled with the cough, he ſaid, there are no coughs in heaven.

In the night-time he cauſed read the ſongs of degrees, and ſaid, they were ſo called by ſome, becauſe they were ſung on the ſteps of the ſtair, that led up to the temple: And, ſaid he, what meeter to be read to a poor ſinner, that aims at climbing up the hill of God, where the temple of God is. Under the old teſtament, it was only the high prieſt that was to enter within the moſt holy place, and that once a year, and not without blood; but now there's a way opened into the holieſt of all, for every believer.

One ſaid, I thought, ſir, you was expreſſing your fears annent the times. He anſwered, yes indeed; I'm no prophet, I'm not poſitive on the head, but I greatly fear a heavy ſtroke coming on this land, I fear the plague of God is coming on *Scotland*. One ſaid the peſtilence, Sir, do you mean? He ſaid, yes indeed, and a bloody ſword alſo. Nay, 'tis what I fear'd theſe ſeveral years, and I bide by it, I'm of the ſame mind ſtill; and I do not ſee what way 'tis *evitable* without a miracle; and a miracle I do not

expect: But ſeek to be eſtabliſhed in the truth. Theſe are like to be ſhaking times.

September 22, At half two, he aſked what hours it was? and ſaid, early in the morning my friends ſhould be acquainted, becauſe I do expect this cough will haſten the deliverance; the Lord can do it ſpeedily, but in the mean time he'll give me reſt. Reſt with himſelf. What needs a poor creature, that hath a proſpect of ſuch a reſt, weary of outward trouble? I'm lying very compoſedly, glory to his name; I hope I'm going to the land where there's a calm. One ſaid, you have no reaſon to doubt of that. He ſaid, no no.

Then he renewed his diſcourſe on the caſe of the church, and ſaid, *Zion* has been much upon my heart; I have had much toſſing about the poor kirk of *Scotland*; O what will come of it, and the town of St. *Andrews!* Then he expreſſed his fears of a ſtroke coming on all the churches, that God was about to give them a terrible ſhake. One ſaid, if ſo, I would fain hope it may be *Antichriſt*'s laſt ſtroke. He anſwered, perhaps it may be ſo. He ſpoke of Mr. *Hooker*'s denunciation of wrath againſt *England*, which is mentioned in the hiſtory of *New-England*. And ſaid he, we are going to unite with the ſins of *France*, what ground of fear may this be? I fear perſecution by the popiſh party. One ſaid, however 'tis the more hopeful that the reformed churches are like to be joined with us in the trial. He anſwered, but I am very apprehenſive God is about to winnow the reformed churches indeed. Well, well, ſaid he, I'll get out of the dark cloud; within a little, I'll be in *Abraham*'s boſom, yea, in the boſom of him that *carries the lambs in his boſom*; and I'm ſure of *goodneſs and mercy* in great ſtore, even all that's laid up for his people, to *follow me*. O he's good to a poor worm, *the chief of ſinners! O!* let us exalt his name together; 'tis the conſtant employ of all above, they ce

not day nor night, they ſee and ſing, they have a cl
viſion. O if I ſaw his lovely face, that's *fairer th*
the ſons of men, yea, that's beyond the ſun at noon-da
O to be where there's no ſin. How ſweet has even th
bed been, tho' ſin remains, and my trouble's great
yet I've been compos'd in the midſt of my trouble.
He can give heaven in the worſt of caſes. What ſhall
I ſay? How ſhall I conceal his goodneſs?

Thinking on the ſtudents of divinity, who were then ſeparate in time of vacance, he dictated a letter, to be communicated to them at their next meeting; the copy whereof follows.

Dearly beloved in our Lord, my joy and hope and the hope ſhall I ſay of the church of Scotland.

"YOU are devoted to the ſtudy of the goſpel, "for preſerving a ſeed to ſerve the Lord in the "church of *Scotland*, in order to the continuance of "the goſpel, with the riſing generation. A proſ- "pect this is of the higheſt concern, the moſt "honourable piece of ſervice you can ever be "employed in. This ſtudy weakly as I could, I did "endeavour to aſſiſt you in, *according to the meaſure "of the gift of Chriſt*, in public, in private, to the "utmoſt that a fading body would allow, and be- "yond; yet with much pleaſure and ſatisfaction, in "hopes that the Lord one day might make my weak "labours, and your vigorous ſtudies, through his "bleſſing uſeful in the church of God, a bleſſing to "poſterity, and a high honour to yourſelf. Want of "health allowed me not what was in my heart to "have done for your aſſiſtance and encouragement: "And now I have no more left me, but to give a "*ſincere* teſtimony of my intire affection for you, "*and that* I have really the yearnings of a parents "*bowels* towards you, by ſignifying in this ſhor

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" line when upon a death-bed and near the confines " of eternity, that you may vigorouſly ply that ſtudy " and reſt not ſhort of ſaving acquaintance with the " power of divine truth, and experimental knowlege " of the myſtery of God and of Chriſt, diligently " uſing all means that the *word of God may dwell in* " *you richely*, and that you may have *treaſures* fur- " niſhed richly with *things new and old*, and that ye " may prove one day *able miniſters of the new teſta-* " *ment*: But reſt not for the Lord's ſake, and for " your own ſoul's ſake, in the bare fruits of your " own ſtudy; but ſeek to be *taught of God*, that you " may at once *grow in grace and in the knowlege of* " *God*: Beware of curioſitys and novelties in religi- " on: Adhere, as you will be anſwerable, unto the " doctrine of the church of *Scotland*, ſincerely taught " by your worthy and judicious maſter, whom ye are " happy in, if you know your own mercy, and have " grace given you to improve it. This is a time of a- " bounding errors; beware of drinking them in, be " ware of an aſſuming boldneſs in the matters of God. " *The fear of the Lord is the beginning of wiſdom. What* " *man fears God, God will teach him the ſecret of his* " *covenant.* I have not time nor ſtrength, being by the " Lord's hand cut ſhort, to write my mind diſtinctly to " you: but ſince I am now very near eternity, loaded " with the riches of God's goodneſs, I could not but by " this line ſignify my ſincere deſire, that you may be " nouriſhed up in the words of truth, and that you " may uſe wholſome food, and be kept from poiſon. " I recommend to you among humane writtings, for " a true view of the myſtery of the goſpel, eſpecial- " ly thoſe of the great doctor *Owen*: But the word " of God in dependance upon the ſpirit of God, " muſt be your ſtudy and meditation day and night. " Words cannot expreſs what I have found of God " ſince I came to this bed of languiſhing, what ad- " vantage I have found of having minted at foll- "

" ing that God, that truth, that goſpel which I re-
" commend to you; and therefor, am bold to re-
" commend to you this as the moſt noble, honour-
" able, advantageous work you can be employed in;
" and I am this day ſure from experience, that it is bet-
" ter to ſerve the Lord in the *goſpel of his ſon*, than to
" ſerve the greateſt princes on earth, in the higheſt
" ſtation. If God help you in this ſervice to be faith-
" ful, the reward is too great to be expreſſed. My
" thoughts, my words are ſwallowed up, and my af-
" fection towards you is ſuch that my body would
" quite ſink to ſpeak what is on my heart of love to
" you, and deſire to have you acquaint with my dear-
" eſt Lord, to whom I always was deeply obliged, but
" now am ſo much indebted, that I fear, to mention
" how good he has been to my ſoul. O chuſe him cleave
" to him, ſerve him, ſtudy to know more and more of
" him, live in communion with him. Never reſt till
" you reach eternal communion with him. This is
" all from your dying maſter. I have deſired my
" brother in law to ſign this in my name. A death-
" bed will excuſe confuſion. I wiſh nothing more
" than that, after you have done much ſervice to
" the church here, I may have the happineſs to hear
" you approven by the great ſhepherd of the ſheep.

Tho. Halyburton.

To a miniſter he ſaid, I think, brother, my caſe is a pretty fair demonſtration of the immortality of the ſoul. One ſaid, your caſe may be confounding to atheiſts. Then he ſaid, glory, glory for ſupport, continued ſupport to the chief of ſinners. O that I could ſing forth his praiſe. Indeed I'm patient, yet *not I, but the grace of God in me. No I*, ſhould ay be at hand. *Curſt ſelf*, curſt ſelf that robs God of his glory. Could I have believed (but I'm an unbelieving body) that I could have had this pleaſure and patience in th

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condition! Once or twice Satan was at the brangling of my faith. I wakn'd in a ſort of a carnal frame, and I thought I had loſt my jewel; but now, I hope, he'll ſtand by me to the end. If ever I was diſtinct in my judgment and memory in my life, it was ſince he laid his hand on me; glory to him; what ſhall I render to him? my bones are riving through my ſkin; and yet all my bones are praiſing him. *I ſaid, I am cuſt out of thy ſight, but I'll look again towards thy holy temple.* The enemies of the goſpel in St. *Andrews*, ſhall have this among other things to anſwer for, that God has taken and ſingl'd me out for a monument of his mercy; but the deſign and upſhot of it is, for the eſtabliſhment and conſolation of his own, and, I hope, for the engaging of ſome, may be, poor young things to God. Glory to the captain of ſalvation. *O death where is thy ſting? O grave, where is thy victory?* There is no curſe of a broken law here, I'll get the cool the day.

To a miniſter that ſaid, how are you, ſir, the day. He anſwer'd, I bleſs his name, I'm poſting to eternity, to heaven.

To a gentlewoman he ſaid, well, deſireable neighbour, I'm dying in a way that may confirm that *God is good.* Well, well, I'm near heaven. Then he fainted, and ſaid, this is another meſſenger, come for me.

When he was to take a little refreſhment, in ſeeking a bleſſing he uſed theſe following expreſſions, *glory to God in the higheſt*, that there is *good will to men, and peace on earth*; glory that life and *immortality is brought to light.* Help to put a crown on the mediators head, grace's head: It will be our glory to eternity, to run deeper and deeper in debt. Glory to God, that a vile worm, *the chief of ſinners*, is ſingl'd out to be a monument of his grace, and a *trumpeter of his* praiſe. 'Who's a God like unto *thee*,' &c.

After he had taken the refreſhment, he ſaid, truſt him to all eternity, credit his word. I liſtn'd to unbelief ſince I came to this bed, and it had almoſt kill'd me; but God rebuked it. I fought the victory by prayer; and God has given it; he's the hearer of prayer. I have not much more to do with death.

To one he ſaid, another meſſenger comes for me, a cough. O man, I'm kindly dealt with! The Lord has done wonderful things. Only grace to be ſober to the end; for our ſtrength lies in him. Not we, O man, this is an up making for the reſidue of my days: Well, 38 years come *December* 25th, is my age, *Hezekiah* ſaid, I'm cut of from the *reſidue of my years*; but I'll not ſay ſo. God's giving me this to make up the reſidue of my years. The Lord is e'en waſhing away my body, to let ſee, that my ſpirit can live without. I will not weary through his grace now. Brother, mind me, that the Lord may help me to honour, him to the end. Ay, I'll be waſhen, and get white robes the crown on my head, and palms in my hands.

I'm calling you to ſee a miracle, God is melting me down into corruption and duſt, and yet he is keeping me in a calm. O! who is like unto our God? *Not unto us, not unto us, but to thy name, O Lord, be the praiſe. Our light afflictions* that endure *but for a moment, work out for us a far more exceeding and eternal weight of glory.* I'll get the martyrs crown, with the miniſter of Chriſt's crown; and O but the martyrs crown's a glorious crown, I'm now a witneſs for Chriſt, for the reality of religion; and I'm ſuffering. *'Tis given unto me, not only to believe, but to ſuffer for his name.* I fought an increaſe of faith from our Lord Jeſus, and our Lord has heard me; and now *'tis* but a little, and I'll get the crown. And tho' *there* be a little noiſomneſs about me, yet I'm willing *that you* be ſpectators of it; for it was not for my ſak

e that I meet with this, but for your eſtabliſhment· there not a beauty in this providence?

After a wreſtling with defluxion in his throat, he d the Lord has ſent another meſſenger for me, to ſten me home. The other day I would have been ry without this glorous evidence of the grace of God; t this is more for my advantage, that I am thus ed and comforted. I'm haſtning, and I'll not com- lin of the ſlow paces of time. *Why are his chariot eels ſo long a coming?* But I'll not ſay ſo any ore: 'Yet a little while, and he that ſhall come, ll come, and will not tarry. Come here all ye that ar the Lord, and I'll tell you what he hath done : my ſoul.' Then he cauſed a miniſter pray, and d, pray that he may enable me for the laſt ſtroke, as I may be 'a conqueror, and more than con- ieror.'

To his ſon he ſaid, *David,* come man, O ſeek thy thers God. I'm like the ſlave born in God's houſe, d I, my wife and bairns are the Lord's therefor let our ear be bored, to his poſt-door, and be his ſer- nt for ever: And if ye ſerve him, my God will eſs you, he'll bleſs you for ever. Come my dear, our grandfather and grandmother are in heaven. Is not hard, man to die well, for them that do not now God in Chriſt? If you knew the ſore ſkin that have, you would cry and * greet; I'm ot greeting, nor crying. How glad would I be, if I knew my little ſtock, *David* would be a witneſs for God, a ſufferer for ne name of Chriſt, *ſtriving and reſiſting even unto lood?* I rather have you ſuch, than an emperor of the niverſe, and would rejoice more in it. Were I cal- ed to it, I would ſpend my blood, and go through ire and water for it.

* i. e. weep.

Then he ſaid, if I would ſay, that I would ſpeak no more in the name of the Lord, it would be like re within my breaſt. I was early muſing with m

ſelf, how I would ſtand the ſhock, and be a martyr againſt popery; I lay one night muſing about it, and ſlept none, &c.

(This is to be found in the memoirs of his life.)

When ſome look'd to him as if they had been amaz'd, he ſaid, why look ye ſtedfaſtly on me, as if by my might, or power, I were ſo? *Not I, but the grace of God in me*; 'tis the ſpirit of God that ſupports me. I'm here on a death-bed, going to heaven. 'Tis but a little time, and corruption will be rais'd in incorruption.

To his daughter he ſaid, *Margaret*, I charge you to ſeek early the God of your father; he's a wonder-working God.

To his wife he ſaid, be not diſcouraged, my dear, at the unavoidable conſequences of nature which I was under, 'tis an evidence that there's but a very little; and death will be ſwallowed up in victory; the body will be ſhaken into pieces. I'm waſhing away, bleſſed be God; and yet my head is as compoſed as it was before my ſickneſs.

To another of his daughters, he ſaid, *Janet*, O ſeek God; he's good, he'll be a better father than I am; you are born in his houſe. I have not a child, I have given you all to him; I leave you to the abundant grace of God. I'm much concern'd for the young generation; I fear they ſhall all caſt at religion together.

To a gentlewoman in the pariſh of *Ceres*, he ſaid, behold your dying miniſter; I'm haſtning to eternity, and haſtning to heaven as faſt as I can: I'm dying in the faith of theſe truths, I preached among you; you may remember I preached on that text, *When I heard, my belly trembled: My lips quivered at the voice: Rotteneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble*: Hab. iii. 16. Then you may remember, I told you, that *there was a reſt* to the Lord's people even in trouble

and now I ſeal this reſt: O! I'm we'll hir'd to all this; I have perfect compoſure of ſpirit, perfect peace without any roving, or any thing that's the effect of diſorder: O what wonderful power is that! Tell my pariſhoners, that my God is bleſſing me, that the ſingle mints I made at ſerving him in preaching the goſpel of his ſon, the Lord has already rewarded it to a miracle: Now I find the *goſpel the power of God to ſalvation*, all ſorts of ſalvation. All in our religion is experimental, it will bide the proof. Well Mrs. God bleſs you, and bleſs your bairns, and make them a bleſſing to you; ſeek God, make earneſt of religion. *O what ſhall I render to the Lord!* bleſt be God that he gives ſo honourable an occaſion to commend him.

To one of his children he ſaid, if you forſake the God of your father, that has been ſo kind to me, this will be a witneſs againſt you: here I am a witneſs, that *our rock is not as their rock:*

Then to ſome preſent he ſaid, my moiſture is much exhauſted this night; but *the dew lies all night on my branches, the dew that waits not for man, nor tarries for the ſons of men.* O what cannot grace do! how have I formerly fretted and repin'd at the hundredth part of the trouble I have on my body now. Here you ſee a man dying a monument of the glorious power of admirable aſtoniſhing grace: And *generations to come ſhall call* me *bleſſed.* Follow my advice, ſtudy the power of religion, 'tis the power of religion and not a name that will give the comfort I find. Now, ſirs, here is ſomething to be improven for a while, it will take telling; there is telling in this providence, it will coſt me telling to eternity. If there be ſuch a glory in his conduct about me now, O what will be in that, to ſee the Lamb in the midſt of the throne, to ſee the Lamb that was ſlain in the midſt of the throne, the Lamb that has the ſeven horns, and the ſeven eyes? I have peace in the midſt of pa

the Lord, and every one of theſe throws is good, and I muſt not want one of them; I muſt not flie from my poſt, but ſtand as a ſentinel, for this is my particular work: This would be hard work without Chriſt, but 'tis eaſie, having him the captain of ſalvation.

He complain'd of his head, but ſaid, in a battle there muſt be blood and duſt; 'every battle of the warrior is with confus'd noiſe, and garments roll'd in blood.' 'Tis meet I ſhould be ſo hard put to it, that I may know to whom I owe my ſtrength. O that I were at the throne above, that my glimmering ſight were taken away, that this unſteady faith might terminate in perfect viſion.

Then looking to a miniſter, he ſaid, this is *Gymnaſium*. And ſome who ſtood by aſking what that word meant, he ſaid, it was a ſchool for exerciſe, a place where they wreſtled and fought naked; and I'm in agony and wreſtling with the king of terrors. But (ſaid the miniſter) you'll obtain the victory through the captain of ſalvation, who, you know is able to keep what you have commited to him.

When he revived after a ſevere ſhock, he ſaid, I am defeat; and added, 'I am ſhipwrack'd into health again.' One ſaid, but you have ſtill a pleaſant view of an end of all your pain and trouble in that land 'where the inhabitant ſhall not ſay he's ſick.' At which he gave pleaſant looks and ſmiles, and turn'd up his eyes and hands while he was not able to ſpeak.

One ſaid, 'Bleſt are they that die in the Lord;' there's much that goes before, along with, and after it. 'We groan in this tabernacle, being burdened,' not ſimply that we would be diſſolv'd, but 'clothed upon with our houſe which is from heaven. Then *he ſaid, when* I fall ſo low that I am not able to ſpeak,